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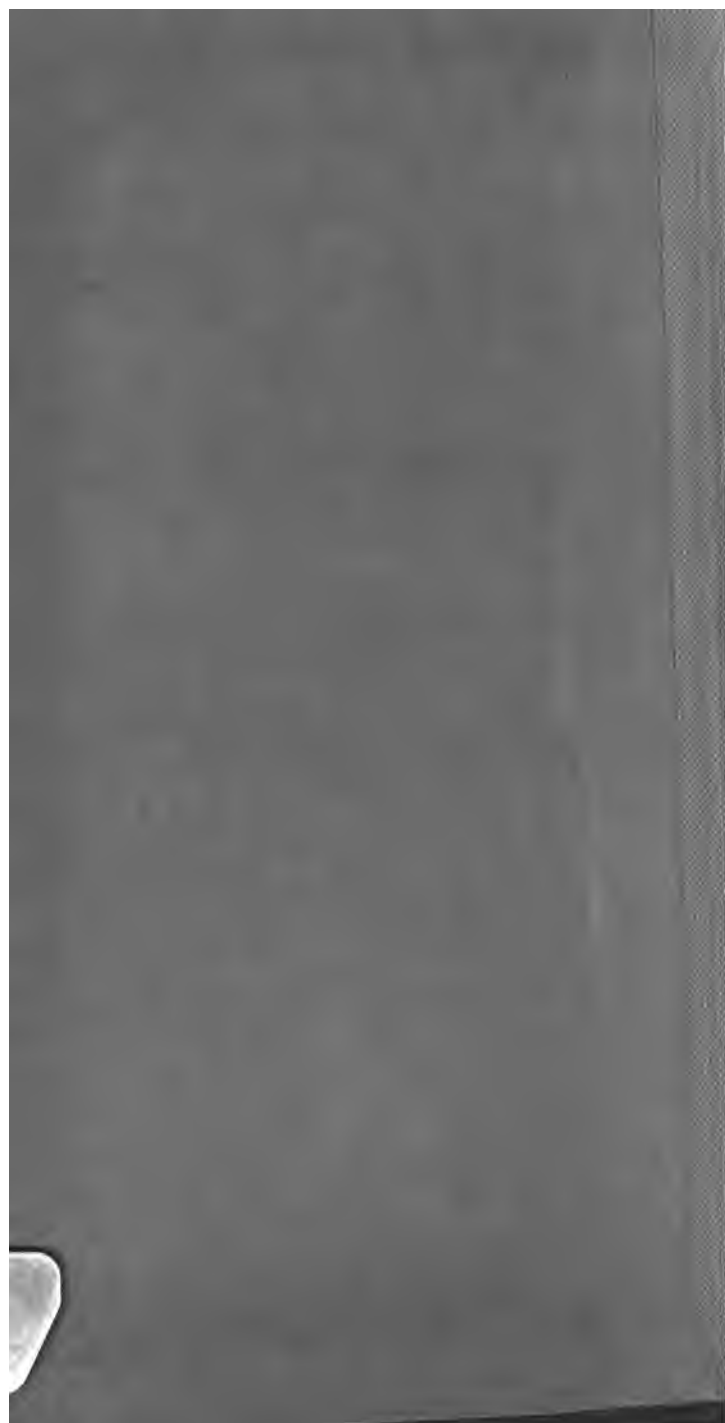
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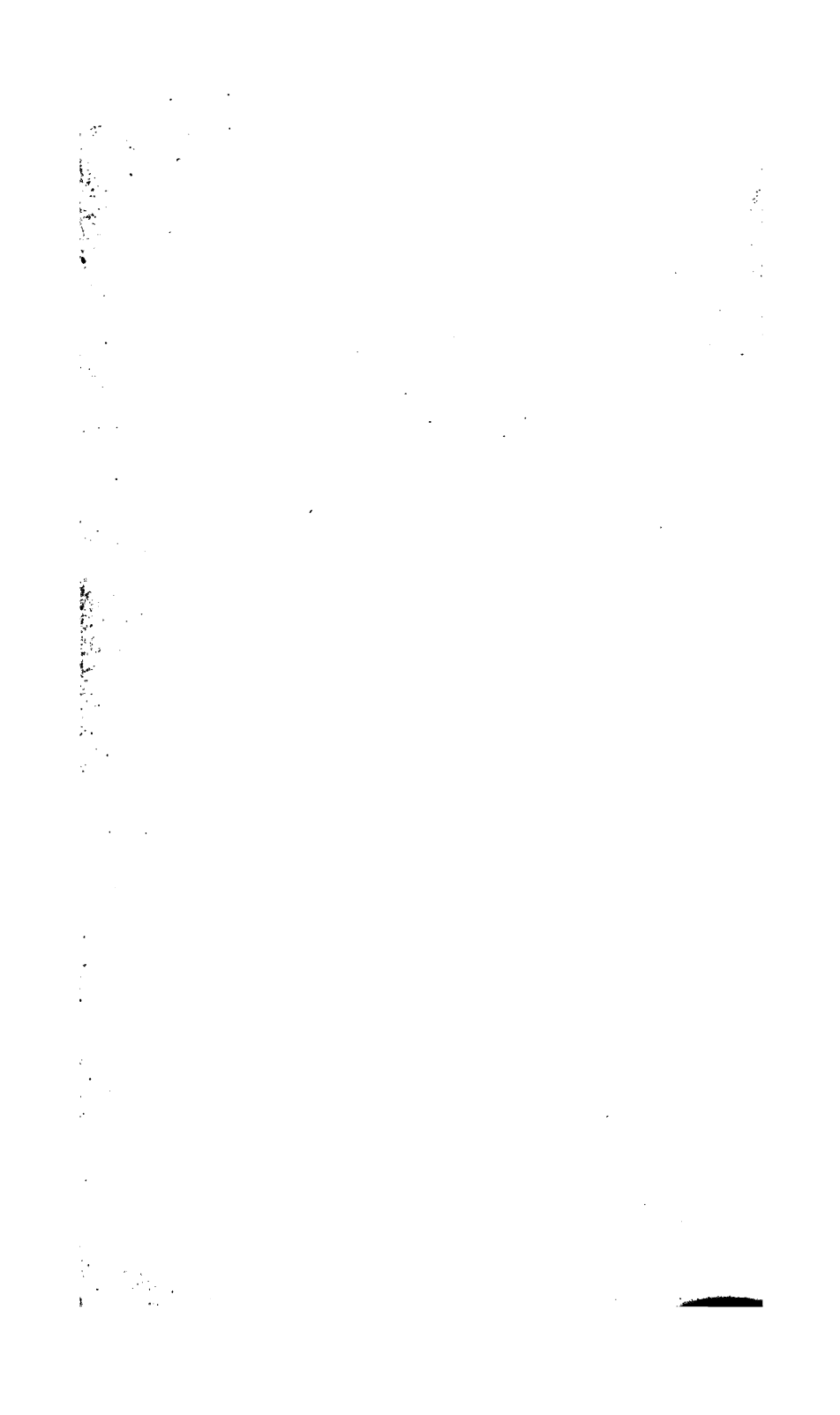


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MEMOIRS O F LITERATURE.

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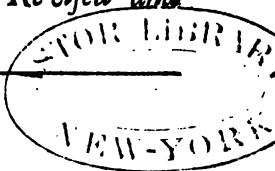
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tism, before Men were made Partakers of the *Eucharist*.

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MEMOIRS OF LITERATURE.

ARTICLE I.

LUCII CECILII liber ad Donatum Confessorem, de mortibus Persecutorum, hætenus Cælio Firmiano Lactantio ascriptus, ad Colbertinum Codicem denuò emendatus. Accessit Dissertatio, in qua de hujus libri Auctore disputatur, & omnia illius loca dubia, difficilia, obscura, variæque Auctoris Opiniones examinantur, explicantur, illustrantur, studio & opera D. Nicolai le Nourry Presbyteri & Monachi Ord. S. Benedicti è Congregatione S. Mauri.

That is,

The Book of LUCIUS CECILIUS concerning the Death of the Persecutors, hitherto ascribed to Lactantius; corrected
VOL. II. **B** *from*

from the Manuscript in M. Colbert's Library, by Father Nicolas le Nourry, a Benedictin Monk of the Congregation of St. Maur: With a Dissertation concerning the true Author of that Work, wherein the Editor explains the difficult Passages of his Author, and enquires into his Opinions. Paris 1710, in 8vo. pag. 403. Besides the Preface and the Tables.



ALL * the Learned know how carefully M. Colbert endeavoured to enrich his Library with the most valuable, and most antient Manuscripts. This was sent to him by M. Foucault, who found it with several others in the Abbey of Moissac. M. Baluze, who had then the Direction of that Library, having examined it, took it to be a Piece of *Lactantius*, and publish'd it in the Year 1679, under the Name of that Author. This Book was received with great Applause, and quickly reprinted in England, Sweden, and Holland. But because the last Editions were only publish'd from that of M. Baluze, for the Editors did not see the Manuscript, which is the only one extant; and because the first Edition is grown scarce, Father *le Nourry* thought the Learned would be well pleas'd to have a new one exactly corrected from the Original. Two other Reasons moved him more powerfully to execute his Design. 1. He pretends that the Learned have not sufficiently examin'd whether this Book was written by *Lactantius*. 2. He believes that those, who took care of the Editions that came out after the first, made an ill use of the Authority of that Writer to confirm their Opinions in Matters of Religion.

* Taken from the Journal des Sçavans.

ART. I. of LITERATURE.

3

The Readers will find, in the first Place, the Text of that Author revised and corrected from Mr. Colbert's Manuscript. The Editor has inserted all the various Readings, even those that appear'd to him of little Moment; but he has done it, that the true ones might be more easily found out. He has also carefully observed the *Hiatus*, that are on the Edges of the Manuscript, which have been torn or worn out by Time, that the Readers may judge of the Conjectures of those who undertook to fill them up. And to shew the Nature and Antiquity of that Manuscript, the first Page has been engraved, and is to be seen here such as it is in the Original.

Next to the Text there is a Dissertation, wherein,
1. The Editor clears the obscure Passages. He endeavours to find out the true Opinions of his Author. He builds his Conjectures upon the Authority of contemporary Writers, and answers the Objections that may be raised against him. 2. He proceeds to examine the Manuscript, and pretends that it was written by a Man, who committed abundance of Mistakes, because he did not understand the *Latin* Tongue. He observes that this Work does not answer the Title, since the Author is very short in what he says of the first Persecutors; and on the contrary, very much enlarges upon *Diocletian* and his Successors. He undertakes to find out the Reasons that moved the Author to write that Book, and the time when he went about it. 3. Father *le Nourry* enquires whether *Lactantius* is the true Author of this Book, as 'tis generally believed. He is of another Opinion: The Title of the Book, wherein the Name of *Lactantius* does not appear, the Argument, and the Subject of the Work, have convinced him that this is a different Book from that which *St. Jerome* ascribes to *Lactantius* under this Title, *De Persecutione*; and he says that *Donatus*, to whom it is inscrib'd, is not the same Person to whom *Lactantius* inscribed his Book *De Ira Dei*. This Work, says he, is written in a Style different from that of *Lactantius*, and contains

many particular Opinions inconsistent with those of that ancient Writer. 4. The Editor gives an Account of the several Editions of that Book. The first was publish'd at *Paris* in 1679, by M. *Baluze*, who ingenuously confesses in his Preface, that having found the Manuscript full of Faults, he only mended those that could easily be mended, leaving the Care of mending the rest to those who were learned and bold enough to undertake it. The Second Edition came out at *Oxford* in 1680, and was procured by Dr. *Fell*, Bishop of that City. This Work was published the same Year in *French* at *Paris* by M. *de Mancroix*, Abbat of *St. Hilary*, and Canon of *Rheims*.

In 1684, Mr. *Thomas Spark* publish'd all the Works of *Lactantius*, and added this Piece at the end. In the same Year M. *John Columbus* did the same at *Abo* in *Sweden*. The Year following that Piece was printed at *Cambridge* with the other Works of *Lactantius*. M. *Baudri* publish'd it at *Utrecht* in 1692. It had been before translated into *English* by Dr. *Burnet*, now Lord Bishop of *Sarum*; and the *French* Version, which came out at *Utrecht* in 1687, was made from the *English* Translation. Father *le Nourry* mentions all those Editions for no other Reason, but to shew the Readers what Alterations have been made in that Work by those different Editors. He examines their Notes, and pretends to confute all those wherein they undertook to prove that this Author does not favour the Doctrines of the Church of *Rome*.

1. What *Lucius Cælius* says of the Time and the Day when *Christ* died, does not agree with what we read about it in *Lactantius*. The Editor, who makes this Observation, pretends that some have vainly endeavoured to prove that these Words, *Post diem decimum kal. April.* signify the same thing as *ante diem septimum aut decimum Aprilis*. Afterwards he examines whether the Author says that *St. Peter* did not come to *Rome* but under the Empire of *Nero*.

a. Speak-

2. Speaking of Meats offer'd to Idols, he endeavours to find out who was the first Emperor, who order'd that no Meat should be sold before it had been presented to the false Gods. He mentions the extraordinary Torments which a Martyr endured for tearing the Edict of *Diocletian*; and pretends, that there is no Reason to maintain, against *Eusebius's* Opinion, that this Martyr was an obscure Man,

3. Discoursing of the Power which the primitive Christians exerted against the Devils with the Sign of the Cross, he confutes those who believe that the Sign of the Cross, which appear'd to *Constantine*, was only a Stratagem of War, invented by that Emperor; to encourage his Soldiers; or a natural *Phænomenon*, or perhaps a mere Fiction. In the next Place, he observes that the primitive Christians had not only several Temples and Churches, but also some Lands; and that *Lucius Cecilius* speaks of meritorious Works,

He proceeds to consider what the Author says concerning the Death of the Persecutors. He examines, in the first place, whether the first Persecution was raised by *Nero*; whether that Emperor persecuted the Church on account of St. *Peter's* Preaching; whether the Body of *Nero* was buried after his Death; what gave Occasion to believe that he is to be a Forerunner of *Antichrist*; and whether it be true, as *Lucius Cecilius* says, that the Church enjoy'd a continual Peace from the Death of *Domitian* to the Reign of the Emperor *Decius*. The Editor makes several Observations upon what his Author says of the Vices of *Diocletian*; of his dividing the Empire; and of his Prosperity till he began to persecute the Christians: And then he enlarges upon the Fury of that Persecution. He examines its Rise and its Progress: He dwells upon the most considerable Events, such as the Destruction of the Church of *Nicomedia*, the famous Edict publish'd against the Christians, the Death of the Wife and Daughter of that Emperor,

MEMOIRS ART. I.

and his Eagerness in persuading the other Emperors to persecute the Church.

Diocletian went to *Rome* to celebrate the twentieth Year of his Reign: But not being able to bear the Insults of the People, he retired to *Ravenna*, where he had a Fit of a Disease, which at first appeared to him inconsiderable. But perceiving that it grew worse, he resolved to leave *Ravenna*, and repaired to *Nicomedia per circuitum Ripe Strige*. Father *le Nourry* endeavours to explain those Words, which have very much exercised the Learned.

The Fatigue of the Journey increased *Diocletian's* Illness to such a Degree, that he was obliged to appear in Publick, because there was a general Report that he was dead. He continued to be very ill: *Galerius* came to him at *Nicomedia*, and having had a Conference with him, obliged him to resign the Empire. *Lucius Cecilius* relates that Conversation at large. Father *le Nourry* finds many doubtful Circumstances in it; and does not believe what the Author says of *Diocletian's* Weakness, Groans, and Tears. Several Historians tell us that *Diocletian* laid down the Imperial Dignity of his own accord, and that he would not resume it, when it was offered him. He also suspects the Truth of what is said in that Dialogue concerning the Insolence of *Galerius*, and the Presence of *Constantine* the Great; nor does he give any Credit to *Cecilius* in what he says of *Diocletian's* Death: That Account appears to him inconsistent with the Relation of other Authors.

Father *le Nourry* examines afterwards whether *Prisca*, *Diocletian's* Wife, and his Daughter *Valeria*, were Christians, as some believe. He discovers the Reasons why *Valeria* refused to marry *Maximinus*, and why that Emperor resolved to put her to Death, with her Mother, and some other Women, for whom she had a Friendship.

ARTICLE



ARTICLE II.

SOME Critical Remarks upon a Passage in the Fourth Eclogue of VIRGIL, communicated to the Author of these Memoirs, by Dr. B **, in a Conversation.

“VIRGIL describes a new Age, which was
 “ then beginning ; and among the Wonders of those happy Times, he observes
 “ that there would be no more any need of dying
 “ Cloaths ; and that Sheep would naturally have
 “ all manner of beautiful Colours on their Fleeces ;
 “ some Purple, some Scarlet, others Yellow, &c,

“ *Nec varios discet mentiri lana colores :*

“ *Ipse sed in pratis aries jam suave rubenti*

“ *Murice, jam croceo mutabit vellera luto :*

“ *Sponte sua SANDYX PASCENTES vestiet agnos,*
 [Vers. 42. & seq.

“ Such is the Reading of all the Copies now extant, which has prevail'd ever since *Vespasian's* Time ; as it appears from *Pliny the Elder*, in the XXXVth Book of his *Natural History*, Chap. VI, where speaking of the *Sandyx*, or *Sandarach*, a Mineral Pigment, he adds, *Quaquam animadverto Virgilium existimasse verbum id esse, illo versu :*

“ *Sponte sua Sandyx pascentes vestiet agnos.*

“ When he says that *Virgil* took the *Sandyx* to be an
 “ Herb, and not a Mineral, he argues from the
 “ Word *PASCENTES*, which can mean nothing
 “ else, but that the Lambs browsing upon the *San-*
 “ *dyx*, should receive the Dye in their Fleeces from
 “ that Aliment. And so *Servius*, the ancient Commen-
 “ tator, understood it. *Sandyx herba est*, says he, *de*
 “ *qua tingitur Sandycinus color*. The Greek Version of
 “ *Virgil's* Words in *Eusebius*, *de Vita Constantini*, is so
 “ loose and unaccurate, that no Body can guess
 “ whether that Translator read *PASCENTES*, or
 “ not.

“ The Herb *Sandyx* is a mere Fiction : Such a
 “ Plant was unknown to all the antient Naturalists,
 “ and to *Pliny* himself ; as it plainly appears from
 “ this very Passage. And therefore some Moderns,
 “ to vindicate *Virgil*, have found fault with *Pliny* for
 “ drawing this Inference, that the Poet took the
 “ *Sandyx* to be a Plant.

“ But in this they shew no great Judgment : For
 “ if *Virgil* did not take it so, to what purpose did he
 “ use the Word *PASCENTES*? Why must the
 “ Lambs take the Dye only when they are FEEDING?
 “ Why not also, when they are resting in the
 “ Shade ? Why not at Night; while they are in
 “ the Sheepfolds? Whoever admits of the Reading
 “ *PASCENTES*, feeding, must allow that *Sandyx* was
 “ the Food of the Lambs ; or else that Circumstance
 “ is wholly impertinent, and even absurd.

“ We have Reason therefore to be displeased with
 “ the Word *PASCENTES*, which necessarily in-
 “ volves the most learned of Poets in that unhappy
 “ Mistake of an Herb for a Mineral.

“ But the worst of all is, that even allowing *San-*
 “ *dyx* to be a Plant, and calling *Hesychius* to the Poet's
 “ Assistance, who defines *Sandyx*, *ξύδξον δαυρώδες, α*
 “ *ίσχυρξυξ Tree, that has a Flower of Scarlet Colour* ; yet the
 “ Word

ART. 2. of LITERATURE. 9

" Word *PASCENTES* lies open to so many Objections, that we must either find a better, or leave our Poet under a Censure very injurious to his great Reputation.

" For, 1. Supposing the *Sandyx* to be a Plant, yet if the Lambs took that Tincture only *pascentes*, by feeding on it, no *Italian* Lambs could have that Dye on their Fleeces; for 'tis plain from *Pliny* that Plant did not grow in *Italy*, if it grew any where at all. And then what will become of the Compliment to *Pollio's* Son, or to *Augustus*, who lived in *Italy*? 'Tis true, this Objection may be in some measure answered by the Fiction of a preceding Miracle, *Verf. 39. Omnis feret omnia Tellus.*

" 2. By the Description of this supposed Plant, *Νέσπον δαμνῶδες*, it is most likely that Sheep do not feed upon it at all: And that Food is still more improperly assign'd to the LAMBS, than if it had been to the grown SHEEP.

" 3. These Lambs, for some Months, while they were sucking their Dams, must have their Fleeces of the common natural Colour; and till they were weaned and browsed upon the *Sandyx*, could have no adventitious Dye; which is a Supposition unworthy of *Virgil*.

" 4. Supposing the Juice of the *Sandyx* dy'd their Fleeces, yet *PASCENTES* is ignorantly put here: For the Tincture must be acquired not only while they are FEEDING, but also afterwards, when the Nourishment is distributed through the Body in Rest and in Sleep.

" 5. The whole Notion of that Aliment dying the Fleeces of Lambs is very foolish; for the Grass, which is the greatest Part of their Food, would more probably dye their Fleeces Green, than the *Sandyx* dye them Scarlet. And when the
" Rama

" Rams are dyed *Murice*, with Purple, must we suppose them to feed upon Shell-fish ?

" These Exceptions, and more that might be offer'd, will easily induce one to believe, that *Virgil* could not so forget himself as to use here the Word *PASCENTES*. We must try therefore to substitute another Word, that will make a Sense worthy of the Author, and plainly appear not to be a Thought lent him, but really his own.

" 'Tis plain that by *Murex*, *Lutæ*, *Sandyx*, the Poet means some Colours, viz. Purple, Yellow, Scarlet, without considering the Materials they are naturally made of. For 'tis Nonsense that the real Blood of the *Murex*, *Purple-fish*, should come upon a Ram's Fleece *in pratis* ; and therefore 'tis the same thing in the Poet's Design, whether *Sandyx* be a Plant or a Mineral.

" The Passage ought to be read thus, with the Change of one Letter.

" *Ipsæ fed in pratis aries jam suave rubent*
 " *Murice, jam croceo mutabit vellera luto :*
 " *Sponte sua Sandyx NASCENTES vestiet agnas.*

" In this Reading every thing is just and beautiful, and worthy of *Virgil*. After that time, says the Poet, there will be no need of dying Wool with beautiful Colours. Why so ? The Sheep shall have their Fleeces dyed naturally and spontaneously, some of one Colour, some of another. Those that were already in being, and had white Fleeces before, shall change them *IN PRATIS*. But all the LAMBS, that shall be generated afterwards, shall *NASCENTES*, at their very Birth, appear beautifully dyed. The Miracle will be constant and universal.

" No

" No Body will doubt of the Truth of this Correction, (*NASCENTES* for *PASCENTES*) who considers that other Verse of *Virgil*, *Georg. III. 390.*
 " about *Lambs*, which *nascentes* take a Colour from
 " their Sires.

" *Illum autem, quamvis aries sit candidus ipse,*

" *Nigra subest udo tantum cui lingua palato,*

" *Ejce, ne maculis infuscet vellera pullis*

" *NASCENTUM* ———

" Now that the Emendation is found, it will be
 " wonder'd that the great *Pliny*, and XVI Ages after
 " him, cou'd be content with the vulgar Reading;
 " and not be able to do Right to the Author.
 " But 'tis to be observed, that the common Copies
 " of *Virgil* were very early abused by Transcribers;
 " as it frequently appears from what we read in
 " *Aulus Gellius*, who lived but a little while after *Pliny*,
 " in the Reign of *Hadrian*."

I make no doubt that the Readers wou'd be well
 pleased to find these *Memoirs* frequently adorn'd
 with such ingenious and learned Criticisms. When-
 ever I receive any thing of that Nature, or any
 other curious Piece, I shall carefully impart them
 to the Publick.



ART. 3. of LITERATURE. T3

*Point ridicule en faisant rire,
Et sérieux sans ennuyer.*

*En un mot plaise au Roy, que je tâche à luy plaire :
Mais sur tout plaise au Roy mon desir de bien faire.
Plaise au Roy mon Mercure, & de là s'ensuivra
Qu' aux gens de bon esprit mon Mercure plaira.*

M. du Fresny writes better, and is more methodical than his Predecessor. As he was walking in the Groves of Marly, he took them for those of *Par-nassus* : He fancied that he was *Mercury*, and that he saw *Apollo*. What pass'd between him and *Apollo* is ingeniously expressed in the following Verses.

MERCURE ET APOLLON.

DANS un Bois Apollon revoit profondément ;
Sa Lyre sur son bras penchoit negligemment.
Mercure la voit, la desiré :
Il médite un larcin : quel en sera le fruit ?
Il s'avance à petit bruit,
Voilà sa main sur la lyre.
Mais Apollon s'éveille, & lui prenant la main,
Arreste, quel est ton dessein ?
Mon dessein ? Je voulois chanter ce Roy si sage,
Ce Roy, dont les vertus font respecter les Loix.
Alors d'un air severe Apollon l'envisage :
Comment donc petit personnage,
Dit-il, c' est bien à toy d' attenter sur mes droits :
C' est bien à toy vraiment d'oser chanter les Rois.
Dieu des Marchands forains, va borner ton audace
A trafiquer tant bien que mal,
Faisant courir de place en place
Le Sonnet & le Madrigal.
En fidele Marchand fais ton Livre Journal ;

Sans

give an Account of the Changes that have been made in it.

1. The Learned Prelate observes, that the Epistles of *St. Clement* were so correctly publish'd from the *Alexandrian-Manuscript* by *Mr. Patrick Young*, that having no other Copy to consult, he cou'd not make any considerable Alterations in this second Edition of those Epistles. However, he has not only revised the Translation, and carefully compared it with the Original, and corrected whatever appeared to him less exact in it; but also, by the Help of a new and more accurate Collation of *Mr. Young's Copy*, with the Manuscript from which it was taken, he has mended some Places in the Text itself, which had hitherto escaped all the Editors of those Epistles.

2. The Reverend *Dr. Smith* having lately publish'd the Epistles of *St. Ignatius*; not only more correct than they were before, but also with his own, and *Bishop Pearson's* Observations upon the difficult Passages; the Author of this Translation has very much improved his Version of those Epistles from the Labours of those two learned Men. One of *St. Ignatius's* Epistles had never been printed from any good Manuscript, when the first Edition of this Translation came out. The late Father *Ruinart* publish'd it since at *Paris*, with the Martyrdom of that holy Man; and then the learned *Dr. Grabe* at *Oxford*. The Translation of those two Pieces has been compared with their Copy, and corrected where it disagreed from their Edition. Besides, the chief Readings of that Edition, different from those which had been publish'd by Archbishop *Usher* and *Isaac Vossius*, will be found in the Margin.

3. The Translation of the Epistle and Martyrdom of *St. Polycarp*, and of the Epistle of *St. Barnabas*, has been carefully revised, and is much more correct (especially the Epistle of *Barnabas*) than it was in the first Edition.

4. As for the Books of *Hermas*, they are not only more exact in the Translation than they were before, but they will appear with greater Purity in this Edition, than in any other that ever was published. The old *Latin* Version has been collated with an ancient Manuscript in the Library of *Lambeth*, and mended in more Places than could be imagined. That Version has been further improved from many new Fragments of the Original *Greek*, never before observed; most of which are taken from a Piece in the late *Paris* Edition of St. *Athanasius*: That Piece was not written by this Father, but by the younger *Athanasius*, Patriarch of the same Church in the VIIIth Century.

5. Some things have been added, and others corrected in the Preliminary Discourse. That Discourse is both learned and very instructive.

His Lordship concludes what he had to say concerning this New Edition, with two Observations, 1. That most of the Pieces contained in this Book were truly written by those whose Names they bear; and that those Writers lived so near the Apostolical Times, that it cannot be doubted but that they represent to us the Doctrine, Government, and Discipline of the Church, as they received it from the Apostles. 2. That the Doctrine, Government, and Discipline of the Church of *England*, by Law established, are so agreeable to those of the primitive Church, as it appears from the Pieces collected in this Volume, that whoever has a due Regard for the latter, must needs own that no reasonable Exceptions can be made against the other.



ARTICLE V.

JOANNIS RAII Societatis Regiæ Socii Methodus Plantarum emendata & aucta, in qua notæ maximè characteristicæ exhibentur, quibus Stirpium genera tum summa tum infima cognoscuntur, & à se mutuo dignoscuntur, non necessariis omisiss. Accedit Methodus Juncorum & Cyperorum specialis, eodem Auctore. Prostant *Amstelædami*, apud Rud. & Gerb. Westenios H. F. F. 1710^d

That is,

Mr. RAY's *Method of Plants, Corrected and Enlarged, &c. With a particular Method for the different Kinds of Gramen, Reeds, and Cyperus's, by the same Author.* Amsterdam, 1710. in 8v°.

THIS † new Edition of Mr. RAY's Method comes out with a Preface, wherein the Author informs us, 1. Of the Reasons that moved him to dispose the several Kinds of Plants in a methodical Order. 2. Of the Progress he made in it. 3. Of the Motive, which induced him to publish a new Edition of his Method.

As

† Taken from a foreign Journal.

As to the first Head, he tells us, That in the Year 1667, Dr. Wilkins, Bishop of Chester, who was composing some Philosophical Tables, wanted for his Design to have the several Kinds of Plants and Trees disposed in order, in such a manner that each Kind should be only subdivided into three others. He put Mr. Ray upon that Work, who quickly gave him the Method he desired to have. This Work, being only an imperfect Draught, was soon criticized by Mr. Morison: Whereupon Mr. Ray revised and reformed his Method; and in the Year 1682 he published it with this Title, *A new Method of Plants*.

Four Years after, (Here the Author informs us of the Progress he made in that Study,) he put out a general History of Plants; in which they were disposed in the same manner as in his *Method*, only with some inconsiderable Alterations. But observing that Palm-Trees differ from other Trees, as the *Dog's-Grass* differs from other Herbs; and that they are all alike, as to their external Figure, or manner of producing; he thought there was a Necessity to make a separate Kind of them, as he did in that History. The Situation of Flowers, with respect to Fruits, being of great moment to distinguish the various Kinds of Trees, he carefully examined it in that History, which he had forgot in his Method.

In 1690, M. Rivinus, Professor of Physiology at *Leipsick*, published a new Method of Plants, with respect to the Difference of their Flowers, either in the Number of Leaves, or their regular and irregular Figure. Some time after M. de Tournefort put out his Elements of Botanicks; in which the several Sorts of Plants bearing Leaves, are distributed into different Classes, according to the bare Structure of the Flower; and those Classes are divided into Sections, with respect to the Parts of the Flower, from which Fruits proceed. Those two Books, in the last of which Mr. Ray was attacked, obliged that Au-

thor to compare his *New Method* with that of the other Botanists; and after a serious Examination he found that it was a wrong Method, in order to establish the different Sorts of Plants, to consider only certain Parts of a Plant; because, by vertue of this Method, one must put together many different Plants, and separate many that are alike: Which creates a Confusion. And therefore he did not approve the Method of *Rivinus*, which runs upon the Number of the Leaves of a Flower; nor that of *M. de Tournefort*, which is only grounded on the Structure of the Flower; nor that of *Hermann*, which consists in the Examination of the Seminary *Capsule*, that are simple or divided.

The Method of *Rivinus*, says he, disperses the bulbous Plants into different Classes; for some have a regular Flower, and others an irregular one: In some the Flower bears but one Leaf; and in others, many. And yet the bulbous Plants are of the same kind, and may be called *Congeneses*. Most of the Cinquefoils have a Flower consisting of five Leaves; however, there are some Kinds that have only a Flower of four Leaves; as the *Pentaphyllum minus viride, flore aureo*. And yet the Cinquefoils are not different Plants. The Tormentil, which is of the same kind, has but four Leaves in its Flower. The *Herba Paris* is a Plant, a kind whereof bears a Flower of four Leaves, and the other a Flower of three Leaves.

As for *M. Hermann's* Method, it cannot be admitted, says *Mr. Ray*, since many Plants of the same Kind appear in it, the Fruits or Seeds whereof are not inclosed in the same Number of *Cellule*. He gives many Instances of it.

The

The only thing that remains to be known is, what moved Mr. Ray to publish this new Edition of his Method. He had two Reasons for it. 1. Being sensible that the Method he observed in his History of Plants was not thoroughly exact, he was willing to mend the Imperfections of it; since there is nothing more becoming an honest-Man, than to acknowledge his Mistakes. 2. He knew that many of those, who took the Characters of Plants from his History, were sometimes mistaken in their Descriptions, and forgot the chief Rules they were to go by, for want of a due Attention to his Tables and Divisions. Every thing will be made more easy to them in this new Edition. There is at the End of it an Alphabetical Explication of the chief Terms of Botanicks, which is very convenient for Beginners.

We need not say any thing of Mr. Ray's Method. 'Tis well known that he made use of all the Parts of Plants, as they appeared to him proper for his Design. He observes a mixed Method, which runs upon different Principles.



ARTICLE VI.

DISCOURS prononcez dans l'Academie Françoise le Jeudy vingtième de Mars 1710, à la Reception de M. le President de Mesmes. A Paris chez Jean Baptiste Coignard, rue Saint Jaques, 1710. in 4to.

That is,

DISCOURSES pronounced in the French Academy the 20th of March 1710, when M. de Mesmes, President of the Parliament of Paris, was admitted a Member of that Society. Paris 1710, in 4to. pagg, 23.

THIS * Book contains two Discourses. The first was pronounced by President *de Mesmes*, who has succeeded the Count *de Crecy* in the French Academy. That illustrious Magistrate shews a manly Eloquence: His Thoughts are more solid than bright; and he knows how to make Truth appear with a natural Beauty, more charming than all the Ornaments of Rhetorick.

The second Discourse is an Answer of M. *de Callieres*, containing an Encomium upon the Count *de Crecy*, and upon President *de Mesmes*, and his Ancestors. M. *de Callieres* mentions the learned and ingenious Men, on whom they bestowed several Marks of their Liberality: He names *Paffrat* and *Voiture*.
He

* Extracted out of a foreign Journal.

ART. 6. of LITERATURE. 23

He might have added among others the famous *Petavius*, who had a Pension the last Years of his Life from the Count *d'Avaux*, Superintendent of the Finances. Those Encomiums discover a noble Eloquence, and shew the Orator to be a Man, who is used to speak in Publick.

There is at the End of those two Discourses an Eclogue, which *M. de la Mothe Houdart* read to the French Academy, when *M. de Mesmes* was admitted into that illustrious Society. 'Tis a wonder that this excellent Poet should so happily pass from the Sublimity of the Ode to the Plainness of the Eclogue. The following Verses will sufficiently shew, how well he has hit the ingenious Character of Pastoral Poetry.

Viens, dit un Berger plus âgé à un jeune Berger :
Viens, connois aujourd'hui le Dieu, qui t'a dompté ;
Vois comme à cet Autel l'Art l'a représenté.
Lorsque j'étois amant, un Druidesincere
De tout cet appareil m'expliqua le mystere.
Enfant, de la Raison il méconnoit la voix :
Nud, la sage Pudeur lui ditte en vain ses loix :
En nulle égaremens, Aveugle, il nous entraîne :
Ses Fleches, son Flambeau, l'armement pour notre pe-
Et sur son dos enfin ce Plumage mourvant
Nous dit que sa faveur se change au moindre vent.





ARTICLE VII.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ τῷ Κυρίῳ καὶ Σωτῆρι
 ἡμῶν ἸΗΣΟΥ ΧΡΙΣΤΟΥ διγλωττῶσα, τῶν
 ἑσσι, τοῦ Θεοῦ Ἀρχέτυπον καὶ ἡ αὐτῇ Μεταφρασί
 εἰς Κοινὴν Διάλεκτον· Μετὰ πάσης ἐπιμελείας
 διορθωδύντα, ἔντεσι μετατυπώδυντα ἐν
 ᾧ ἌΛΛΑ καὶ ΣΑΞΟΝΙΑΣ, ἐν τῇ τυπογραφίᾳ
 τῇ Ὀρφανοτροφείῳ. 1710. in 12°.

That is,

*The New Testament in two Languages, viz.
 The Original Text, with a Translation into
 modern Greek ; very carefully corrected, and
 printed at Hall in Saxony. 1710. in 12mo.
 Pagg. 1106.*

THIS Edition of the New Testament is designed
 for the use of the Greek Church. M. Franck,
 who has eminently distinguished himself by
 his great Zeal for Religion, considering that the Greeks
 have but few Editions of that holy Book in their
 modern Language, thought it necessary to print many
 Copies of it, that they might be dispersed among them.
 He has also published the Original Text, because the
 Greeks have a particular Veneration for it ; and the
 most learned among them will be well pleased to have
 it in the same Volume. The Text and the Transla-
 tion are printed in two Columns.

This is not the first Edition of that kind. The
 Original Text of the New Testament was printed in
 the

the Year 1638, in 4^{to}, with the Translation of *Maximus Callipolita* (of *Gallipoli*) a *Greek* Monk, without any mention of the Place where this Edition came out. We have an Historical, Philological, and Theological Dissertation concerning that Version published by Dr. *Langius* at *Altorf* in 1707.

The same Translation was reprinted at *London* in the Year 1703, corrected by a *Greek* Monk; but because the Original was not added to it, M. *Franck* thinks his Edition will be more acceptable and useful to the *Greek* Church. When he went about it, he had no other Edition of the *Greek* Translation but that of *London*. Five Years ago he put it into the Hands of a *Grecian* lately arrived from *Constantinople*, and desired him to revise it, and make his Observations upon it. The Queen of *Prussia*, a Princess of great Generosity, was pleased to be at the Charges of the Impression, that a great number of Copies might be distributed among the poor *Greeks*.

Mr. *Franck* has reprinted the *London* Copy, corrected by the *Grecian* above-mentioned, and since carefully collated with the Edition of the Year 1638. When the Impression was almost finished, a *Greek* Priest arrived from *Venice*, and having read this new Edition, made several Observations upon it, which have been inserted at the end. The same Priest has added to it a Calendar adapted to the use of the *Greek* Church.

As for what concerns the Original Text, M. *Franck* has chiefly printed it from *Leusden's* Edition published at *Amsterdam* in 1698. The Faults of that Edition have been corrected.

The Editor has taken a particular Care to publish the Translation with a good Orthography, which was very much neglected in the two first Editions. The *Turkish* and *Italian* Words, which appear barbarous and ridiculous to those *Greeks*, who are ignorant of those Languages, have been left out, and others substituted

in their room. Twenty-five Gaps of the *London* Edition have been filled up. Many Words and Phrases, and even whole Verses, were left out in that Edition. I omit some other things, which render this new Edition preferable to the former.

M. *Franck* observes, that there are some Places in the *Greek* Translation, whereby the Original Text may be explain'd. It seems to me, that the Passages, quoted by him, contain only some Words and Phrases, that are more clearly expressed in the Version than in the Original: The same may be said of all the Translations of the New Testament.

A Preface, written in modern *Greek*, at the Request of M. *Franck*, by M. *Heyman*, Professor of the Oriental Languages at *Leyden*, and inscribed to the *Greeks*, has been prefixed to this Work. This Edition is neatly printed, and very correct. The Curious will be glad to have the Original Text of the New Testament, and the *Greek* Translation, in one Volume of a convenient Size.



ARTICLE VIII.

OBSERVATIONS upon the Barometer and Thermometer, for the Gravity and Heat of the Air; made at Paris in 1709. By Father Laval.

THE 28th of *February*, the Barometer descended to 26 Inches 11 Lines, which was the lowest Point it sunk to: The Wind South-west, blowing gently. 'Twas cloudy Weather, and it rained on that Day. The Barometer stands in the Hall of the Observatory.

The

The highest Point it ascended to, was 28 Inches and half a Line on the 20th of *November*, a gentle Eastern Wind, clear Weather. The 15 last Days of *November*, excepting the 22d, 23d and 24th, the Barometer was always above 27 Inches 11 Lines, as well as the last Days of *December*.

The Thermometer of M. *Amontons*, in the Hall of the Observatory, where there are at all times some Windows open towards the South, descended to 50 Inches 5 Lines, the 11th of *January*, which prov'd the coldest Day.

The 15th and 21st of *August*, at Sun-rising, at which time the Thermometer was observed, it ascended to 55 Inches 11 Lines: From whence it appears that the Heat of that Year has not been by far so great as the Cold; the middle State of the Thermometer being at 54 Inches.



ARTICLE IX.

A NEW Experiment upon Vitriol, by Dr. Lemery, Member of the Royal Academy of Sciences.

THE Spirit of Vitriol being mixed with Iron, produces, after an indifferent Fermentation, a green Vitriol like the natural one; but if, instead of the Spirit of Vitriol, one uses the Oil of Vitriol, which is the most acid part of that Mineral, there happens immediately a small Fermentation, which is quickly over. That Fermentation begins again in a few Days, under the Form of a white Smoak, which arises to the Surface of the Liquid;

quid; and the whole Mass of Iron turns into a very white Pap, which smells like common Sulphur. Lastly, when the Fermentation is over, the Iron, instead of turning into a green Vitriol, as in the first Operation, becomes all of a sudden white Vitriol. There appears on its Surface a black Dust, which it seems to have thrown up; and 'tis likely it would have made it green: For when white Vitriol is mingled with that Dust, it acquires a green Die.

Several Observations might be made upon this Experiment, particularly on the double Fermentation. 'Tis observable, that by this Method one may have white Vitriol all of a sudden by a single Operation: whereas the usual way of making it, is by calcinating green Vitriol, and then dissolving and filtrating it, and letting the Liquor evaporate. I shall not for the present enquire into the Reasons of this Experiment, being contented to relate the Fact, which is very remarkable.



ARTICLE X.

STRASBURG.

THE second Volume of the *Latin* Dissertations of the learned *Boeder* is printed off, in 4to.

The History of the War, which *Maurice* Elector of *Saxony* undertook against the Emperor *Charles V*, has been published within these few Months.

Historia Belli Mauritanici. In 4to.

SWEDEN.

S W E D E N.

FOUR Dissertations have been lately published.

In the first, the Author examines why the Ancients represented the Muses unarmed. *Examen consilii Poetarum, cur sinxerint Musas inermes.* In the second, he treats of the Harmony which the Stars make, according to *Pythagoras*. *De concentu Siderum ex sententia Pythagoræ.* In the third, he explains what one ought to believe of *Satyrs*; the Etymology of their Name, and their Figure: He enquires, whether there ever were any *Satyrs*; or whether that Name was given to wild Men, who lived in Forests; or to some *Dæmons* who appear'd in that Figure to deceive and destroy Men; or more frequently to large *Monkies*. The Author has not forgot to mention the Allegorical Explications of what we read in the Poets concerning *Satyrs*. The last Dissertation treats of *Parables*.

L E Y D E N.

M. Boerhave, Professor of Botanicks, has lately put out a Catalogue of the Plants in the Garden belonging to this University.

Index Plantarum, quæ in Horto Academico Lugduno-Batava reperiuntur. Conscriptus ab Hermanno Boerhave. 1710. In 8vo. pagg. 308.

The Author of this Catalogue has publish'd it, not only for the use of his Scholars, but also that every Body may know what Plants are wanting in the University-Garden, especially since the great Frost; and how they may be supplied from other Gardens.

M. *Softman* has publish'd a New Commentary upon the LXX Weeks of the Prophet *Daniel*: With an Appendix; wherein he proves that J E S U S C H R I S T is the



A R T I C L E X I.

• **THESAURUS THEOLOGICUS,**
*or A Compleat System of Divinity, sum'd up in
 brief Notes upon select Places of the Old and
 New Testament. Wherein the sacred Text
 is reduc'd under proper Heads, explain'd and
 illustrated with the Opinions and Authorities
 of the ancient Fathers, Councils, &c. By*
WILLIAM BEVERIDGE, D. D. late
Lord Bishop of St. Asaph. London, Prin-
ted for R. Smith, in Exeter-Exchange in
the Strand. 1710. Two Volumes in 8vo.
I. Volume, pagg. 392. II. Vol. pagg. 396.

TH E S E two Volumes have been made up of
 loose Papers, which the learned Author does not
 seem to have designed for the Press. Several
 eminent Divines, and other learned Gentlemen, having
 perused them, were of opinion that they deserved to be
 made publick. This Work consists of many Articles,
 that have no Coherence one with another. Each Article
 begins with a Passage of the Holy Scripture. The Author
 makes short Observations upon each Text; and shews
 in a few Words what Doctrines are contain'd in it, and
 what use ought to be made of them. He is very par-
 ticular in dividing and subdividing the Subjects he
 treats of: And, because the Texts explain'd in this
 Work are very Theological, and in great Number,
 these two Volumes may be look'd upon as a compen-
 dious System of Divinity. Those, who have examin'd
 the numerous Passages of the Scripture, quoted by the
 Author,

ART. II. of LITERATURE. 33

Author, acknowledge that he was an excellent Textuary.

To give the Readers a Specimen of the Method of that venerable Prelate, I shall set down, in his own Words, what he says upon this Passage in the first Epistle of St. Peter, chap. iii. v. 22. *Angels, and Authorities, and Powers, being made subject to him.*

He observes, I. That it was plainly foretold, that Christ should be a King: Whereupon he quotes *Psal. ii. 6. ABs xiii. 33. Isa. ix. 6, 7. Matt. ii. 2, 4. Zech. ix. 9. Matt. xxi. 9.*

II. That his Kingdom was not of this World; no temporal Kingdom, as the *Jews* thought, and even the Apostles, *ABs i. 6.* He himself says it was not, *John xviii. 36.* and therefore he would not divide the Inheritance, *Luke xii. 13, 14:* nor be made a King, *John vi. 15.*

III. He exercised his regal Power; even when he was upon Earth, over bad Angels, *Mark i. 25, 27. iii. 11, 12.* Good Angels attended him as his Guard, *Luke ii. 13.* and worshiped him, *Heb. i. 6.*

IV. After his Resurrection, he declared his Commission and Authority; *Matt. xxviii. 18.*

V. At his Ascension he was actually invested with it, enthroned, and crowned, *ABs ii. 36. v. 31.*

In the next place the Author observes,

I. The Extent of CHRIST's Kingdom. It is over all; it is extended all over the World, *Rom. ix. 5. 1 Pet. iii. 22. Eph. i. 20, 21. Phil. ii. 9.* And yet he needs no Viceroy, for he is every where, *Matt. xxviii. 20.* and therefore no Vicar-General.

II. The Nature of that Kingdom, as it resembles those on Earth.

VOL. II,

D

Which

Which gives the Author occasion to make the following Observations.

I. Christ has his *Throne* in Heaven: There he keeps his *Court*, *Heb.* viii. 1. xii. 2.

II. His *Courtiers*, and immediate Attendants, are holy Angels and Saints, *Rev.* vii. 11.

III. His *Ministers of State* are likewise the holy Angels, *Heb.* i. 14.

IV. His *Secretaries* are the Prophets and Apostles, *2 Pet.* i. 21.

V. Yet he gives Audience every where, *Matt.* xviii. 20. Therefore we ought not to go to his Courtiers.

VI. The *Law* he governs his Subjects by, is his written Word, *James* ii. 8, 12.

1. The *Common Law* is the Old Testament, *Rom.* iii. 19.

2. The *Chancery*, or Court of Equity, is the New Testament, *Rom.* iii. 20, 21, 23.

VII. The *Great Seals* he uses to confirm his Grants, are the Sacraments, *Rom.* iv. 11.

VIII. His *Enemies* are many; but he conquers them all, *Heb.* x. 12, 13. *Josh.* x. 24.

His greatest *Enemies* are three great and powerful *Princes*.

Satan, *John* xii. 31. *Eph.* ii. 2. vi. 12.

Sin, *Rom.* v. 21. vi. 12.

Death, *Rom.* v. 17, 14.

I. He :

1. He conquers the Devil, *Heb.* ii. 14. *1 John* iii. 8.
2 *Tim.* ii. 26.
2. Sin, *Rom.* vi. 14. *Acts.* v. 31. *Phil.* iv. 13.
3. Death is also conquer'd by him, *Hof.* xiii. 14.
1 Cor. xv. 54, 55, 56.

IX. He has also his *Embassadors*, *2 Cor.* v. 20.

Lastly, The Author concludes with some useful Inferences that may be drawn from this Doctrine.

1. We ought therefore to honour and reverence **JESUS CHRIST**, as being exalted above all other Monarchs in the World, *John* v. 23. *Phil.* ii. 9, 10.
2. To submit to him, and obey his Laws, *Psal.* ii. 9.
Luke xix. 27.
3. To hope for his Pardon, *Acts* v. 31. and Protection, and that he will bring us to himself in Heaven, *Rev.* iii. 21. vii. 12.

This Work contains many Hints and Observations, that will be of great use to Preachers.

I must observe, that the Readers will find in the first Volume, pag. 257. & *seq.* an Explication of the *Articles of the Christian Faith*, or of the Apostles Creed, by way of Catechism; and in the second Volume, pag. 41. & *seq.* an Explication of the Lord's-Prayer.

The Author has inserted several Passages of the Fathers and Councils, to illustrate the Subjects he treats of. It were to be wish'd that two *Indexes* had been plac'd at the End of each Volume: One for the several Passages of the Scripture explain'd in this Work; and another for the Matters contain'd under each Text.



ARTICLE XII.

LITOTOMIA, ovvero del cavar la Pietra,
Trattato di TOMASO ALGHISI,
&c. Firenze 1707.

That is,

LITHOTOMY, or a Treatise concerning
the Extraction of the Stone, dedicated to
Pope Clement IX. by THOMAS
ALGHISI, Academician of Florence,
first Chirurgeon and Professor of Chirurgery
in the Hospital of Santa Maria Novella.
Florence 1707. in Folio, pagg. 110.

THERE * was hardly any Remedy for the Stone
before the sixteenth Century. That, which was
practised before, call'd the small Apparel, and descri-
bed by *Celsus*, being neither safe nor universal; *John*
de Romani, a Physician of *Cremona*, invented, about the
Year 1520, the Operation that is now used, and call'd
the great Apparel. Some learned Men believed, from
a Passage in the Chronicle of *Lewis XI*, that this Ope-
ration had been made many Years before upon an
Archér of *Mendon* condemn'd to Death; but it appears,
by a careful reading of that Passage, that the Ope-
ration performed upon that Man, was no other than that
which is practis'd, when the Guts are twisted and en-
tangled one with another.

The Glory of the Invention of the great Apparel to
cut one of the Stone is therefore entirely due to *Italy*,
where

* Taken from the Memoirs of *Trevoux*.

where *Marino Santi*, a Scholar of *John de Romani*, practised it with great Success: But that Invention was perfected in *France*, where the famous *Laurence Collot* acquired so great a Reputation for his Skill in Lithotomy, under the Reign of *Henry II.* That Prince created in his Favour, in the Year 1556, an Office of sole Operator to the King for the Extraction of the Stone, which has been enjoyed by his Posterity with the same Reputation, till the Death of *Jerom Collot*, which happen'd in 1684. *M. Tolet* is now in possession of it. *Peter Franco*, *Bonnet*, *Jonnot*, and *Alay*, did also distinguish themselves in that part of Chirurgery, by a particular way of operating, and by extraordinary Cures. *Peter Franco* is the first, who ventur'd upon the Operation call'd the High Apparel, when an Incision is made in the *Hypogaster*: He describes it at the end of the 33d Chapter of his excellent Book, entitled, *Traité des Hernies*, printed at *Lyons* in 1561. Tho' that Operation is dangerous, yet 'tis necessary upon some extraordinary Occasions, when the Stone, being too high, cannot come down.

The Publick has been from time to time imposed upon by some Pretenders, who brought into vogue a new way of operating not so safe as the usual one. Such was one *Raoux*, who appear'd at *Paris* in 1663. All his Impostures were well described by *Dr. Drelincourt*, in his *Legende du Gascon*, printed at *Paris* in 1665, and then at *Leyden* in 1674, with large Additions. *M. Mery*, in his *Observations upon the manner of Cutting*, printed at *Paris* in 1700, shewed the Inconveniencies arising from the Method of one *Brother James*.

M. Albisi, Author of this *Italian Treatise*, discovers a great Knowledge of the Art he professes; and the Cures mention'd by him are undeniable Proofs of his great Ability. He has been very successful in cutting several Persons far advanc'd in Years, and some Women with Child.

That eminent Operator, is convinced, that the Stone is seldom or never formed in the Bladder. He be-

lieves it falls into it from the Kidneys, or some neighbouring Part; and that it grows there by several Incrustations; Which he proves by two sorts of Observations: Some upon the Growth of Stones, and others upon the Places where they are formed. He took out a Stone formed about a small Wax Candle, which got accidentally into the Body. He has found several Stones in almost all the different Parts of the Body, under the Tongue, in the Liver, in the Spleen, in the Mesentery, in the Lungs, in the Coats of the Intestines, in the Brain. The Copper-Cuts, with which his Book is adorn'd, represent some of those Stones with very surprising Figures.

The learned Author will not positively affirm, that there are no Stones sticking to the Bladder; but he thinks such an Accident is very extraordinary.

I SHALL occasionally take notice of another Book of the same Nature reprinted at *Paris* in 1708. 'Tis entitl'd, *A Treatise of Lithotomy, &c. Traité de la Lithotomie, ou Extraction de la Pierre hors de la vessie, avec les Figures. Par Francois Tolet de Paris, Chirurgien & Operateur du Roi pour la Pierre. Cinquieme Edition revue, corrigée & augmentée par l' Auteur, in 120. pagg. 351.*

The Author, who has succeeded M. Collot abovemention'd, has done his best to make this last Edition as perfect as it could be. He argues all along from his own Experiments; and the Rules he lays down, are the Fruit of a long and successful Practice. He maintains, contrary to his first Opinion, that there is no Stone sticking to the Bladder.

M. Tolet does not confine himself to his Subject. The third Chapter of his Book contains an Account of many remarkable Petrifications; and what he says in the 15th Chapter, concerning the Manner how the *Egyptians* take out the Stone without any Incision, is worthy of the Reader's Curiosity.



ARTICLE XIII.

An OBSERVATION of a Spot in the Sun, that was seen at Paris in November 1709. By Father Laval.

ON the 16th of *November* in the Morning a Spot was seen in the Sun, when we were going to take the necessary Heights to set a Clock right: Which we could not do for seven Days, the Weather having been all the time very cloudy. 'Twas thought fit to stay till Noon, to observe that Spot, which was very considerable, since it took up three Seconds of Time to pass the Meridian, and the apparent Disk of the Sun pass'd in 138: So that the Spot was to the Sun as 3 to 138, or as 1 to 46. It did not appear attended with other small Spots, though it was view'd with a Telescope of 18 Feet: It had only an Atmosphere as usual, and the Figure was a *Trapezium*, one Point being turn'd towards the Eastern Edge of the Sun.

The Quadrant being exactly plac'd in the Plane of the Meridian, the superior Edge of the Sun went along the Thread parallel to the Horizon of the fixed Glafs of the Quadrant. And the Observation was as follows:

- At 12h. 1'. 43". The Spot came to the first oblique Thread.
2. 25. The Western Edge of the Sun came to the Meridian.
2. 40. The Middle of the Spot came to the Meridian.
3. 37. The Spot came to the second oblique Thread.
4. 43. The Eastern Edge of the Sun came to the Meridian.

From whence it follows, that the Western Edge of the Sun preceded the Spot by 15". in its Passage through the Meridian; and that the Declination of the Spot, with respect to the Northern Edge, was 57" different from that of the Edge. Whereby it appears that the Spot was quickly to pass into the other Hemisphere of the Sun. It could not be observed sooner, the Weather having been cloudy ever since the 8th of November, on which Day it was not seen, as we took the Meridian Height of the Sun.

The 17th of November.

The Quadrant being still in the Meridian, and the superior Edge of the Sun going along the Parallel as yesterday.

At 11^h. 59'. 30". The Spot came to the first oblique Thread.

12. 0. 13. The Western Edge of the Sun came to the Meridian.

0. 22. The Middle of the Spot came to the Meridian.

1. 14. The Spot came to the second oblique Thread.

2. 31. The Eastern Edge of the Sun came to the Meridian.

Therefore the Difference of the right Ascension of the Spot, and of the Western Edge of the Sun, 9".

Therefore since yesterday at Noon it has moved 6" forward, towards the Western Edge.

The Difference of the Declination of the Spot, and of the superior Edge of the Sun, 52".

Therefore since yesterday at Noon it is come 5" of Time nearer the Northern Edge; which will serve to mark its Trace upon the Disk of the Sun.

The 18th of November at Noon.

The Spot was seen still through the Telescope of 18 Feet: It was very near the Western Edge of the Sun, and

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and very much contracted in its Breadth, it being to pass on the 19th in the Morning into the other Hemisphere of the Sun. And accordingly it was not seen on the 19th in the Morning. Being very much lessen'd with respect to its Position upon the Disk of the Sun, which made the Sight of it very oblique, it could not be seen with the Glass of the Quadrant; and therefore we could not go on with our Observations. It did not appear about the Eastern Edge of the Sun on the 30th of November, or the first Days of December, as it would have happen'd, had it continu'd to make a Revolution about the Sun.



ARTICLE XIV.

DICTIONNAIRE François - Latin tiré des Auteurs originaux & classiques de l'une & de l'autre Langue, par le Pere JOSEPH JOUBERT de la Compagnie de Jesus, imprimé à Lyon, & se vend chez Mercier rue St. Jaques à Paris 1709, in 4to.

That is,

A French and Latin Dictionary, taken from the best Original Authors in both Languages. By Father JOSEPH JOUBERT, a Jesuit. Printed at Lyons, 1709. in 4to pagg. 1318.

THIS* Work has been expected in France with great Impatience for several Years; because there was hardly any French and Latin Dictionary that could be made use of.

Not

* Taken from the Memoirs of Trevoux.

Not to mention *Nicod*, whose *French* wants a Translation in many Places to be understood; the *French* of Father *Philibert Monet*, in his *Inventaire des deux Langues*, is superannuated: Besides, though that Father was well skilled in the *Latin* Tongue, as it appears from his Book entitled *Delectus Latinitatis*, yet his *Inventaire* is full of Periphrases, and affected Expressions, like those of the ancient *Rhetors*, and contrary to the Purity of the *Latin* Style in the Age of *Augustus*. Father *Francis Pomey* did not avoid that Fault in his *Dictionnaire Royal*, printed since. The *Dictionary*, and the *Apparat* of Father *Charles Pajot*, proper only for Beginners, were also of no use, because the *French* is grown obsolete. The same may be said of two other *Dictionaries*, tho' justly esteem'd for the Choice of the best *Latin* Expressions, viz. the *Thesaurus novus* of Father *George Viald*, printed at *La Fleche*, and the *Apparat* of Father *Delbrun*, preferable, for the *Latin*, to all other Books of that kind. Those that could be of some use, were only the little *Apparat Royal*, a very imperfect Work; the *Dictionary* of the late Abbot *Danet*, more large than accurate; that of Father *Tachard*, and the *Thresor* of Father *Gaudin*. Had that Father inserted the figurative Expressions in his Work, his *French* and *Latin* *Dictionary* would have been complete: He has been generally commended for his Judgment and Learning; and Father *Joubert* discovers a great Discernment, by making the Performance of that Father the Ground-Work of his new *Dictionary*. Father *Joubert* owns it: His Acknowledgment shews his Modesty, without lessening the Glory of his Labour; for what he has taken from Father *Gaudin* is but a small Part of his Work. What he has added to it is taken from the best Authors, from the precious Remains of the politest Ages of *Rome*, and the most valuable Translations of those excellent Works. He rightly observes, that one can hardly be misled by such Guides.

The judicious Choice of his Guides did not remove all the Difficulties of his Undertaking. He sets them forth like a Man who felt the whole Weight of them.
The

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The Opposition of the two Languages; the Multitude of *French* Words that are synonymous; the tedious Method of a Dictionary; several Words in each Language, which have none in the other that answer them, especially among the verbal Nouns; the great Difficulty of giving a right Definition of every *French* Word; all those things gave him a prodigious Trouble.

As for what concerns the Opposition of the two Languages, he has followed a Rule wisely laid down by the best Translators, viz. that one ought to express a Thought with Accuracy and Elegance, without rendering it Word for Word. Should any one translate *fenestram patefacere ad nequitiam*, *ouvrir la fenêtre au desordre*, he would make himself ridiculous and barbarous: Use requires that one should say, *ouvrir la porte au desordre*. The *French* say, *ce Prince a une guerre facieuse sur les bras*; the *Latins* said, *in cervicibus bellum est*. The Word *Fru mentum* has a larger Signification than the *French* Word *Froment*: The *Latin* Word signifies any sort of Corn; whereas the *French* signifies only the best sort.

The great Number of synonymous Words requiring many References, very troublesome to those who make use of a Dictionary, the Author has observed another Method, more agreeable and more useful to the Readers, but more painful to him. He has left out all the References, and he repeats upon every synonymous Word what is to be said upon it, but in a different Manner, and in different Terms. Nay, to make the reading of his Dictionary less tedious, he has inserted in the Phrases, as much as it was possible, something that is agreeable and instructive; sometimes a moral Precept or an historical Passage; sometimes a witty Saying or a Sentence, a Secret or a Remedy, a nice Praise, or an ingenious Raillery; some Remarks upon the Properties of Plants, the Industry, Sympathy, and Antipathy of Animals; and many other things of that Nature, which are both instructive and diverting.

He found it more difficult to express some verbal Nouns, such as *Existence*, *Dependence*, *Submersion*. Father *Gaudin* had no hopes of succeeding in that Particular. The Author thinks an Infinitive may be used instead of a Substantive that is wanting. Thus *Pliny*, speaking of the Sycomore-Tree, which dries up in Water, expresses him'self thus, *Mergi est ejus Siccari*. *Perfius* observed the same Method,

As for the Definitions of *French* Words, Father *Joubert* will not be answerable for them; he borrows them from the Dictionaries, Remarks, and Observations publish'd by the greatest Masters of the *French* Language.

There are two Additions at the End; the one concerns trivial Expressions; the other, which is very useful, contains the Preter-Tenses and Supines of the *Latin* Verbs, disposed in an Alphabetical Order, and distinguish'd according to the Conjugations.



A R T I C L E X V,

U P S A L.

M. *Celsus*, Professor in this University, has publish'd a Treatise concerning precious Stones, written by *Acmed Ben Jusuf Tiphaz*. This Book was never printed before.

FRANC-

FRANCFORT.

M. *Mel* has lately put out in the *German* Language a Description of the Tabernacle and its Appertenances. That Work is divided into two Parts. In the first the Author describes the Tabernacle, the Ark of the Covenant, the Table for the Shew-Bread, the Altar for Sacrifices, with all its Instruments, &c. and to make himself the better understood, he has added several Copper Plates to his Descriptions. In the second Part he opposes the Opinion of *Dr. Spenner*, who believed that God established such a pompous Worship for no other Reason but to bring off his People from Idolatry. The Author pretends that the Tabernacle, and every thing belonging to it, contained several Mysteries, which he endeavours to unfold, and he applies them to the Church. There is a Preliminary Treatise prefixed to this Work: The Design of that Treatise is to shew the Necessity of learning the *Jewish* Antiquities, to understand the Scripture.

ROME.

THE Philosophy of *Father Maignan*, printed at *Paris* three or four Years ago, has raised a Storm that is not quite over. Two Divines of the Order of *St. Dominick* have violently attacked the Doctrine of that Philosopher; particularly his Opinion concerning the Accidents of the Eucharist: May, they say, they have taken hold of this Opportunity to cry down the impudiccular Philosophy. One of these Divines, *Father Nicolas Maria Cenni*, a *Doctor*, has published a Book, *Adversus Atonias doctrinas philosophi atheniensis, Auctore Nicolao Maria Cenni Magistro*. This is so (Father *Augustin de Cudart*, and others say) appears from the Title of his Book, that it is the Confutation of the Unitarian Philosophy, or the Philosophy of *Atonis*. *Censura sacre Facultatis Parisiensis ad Atonias doctrinas philosophi atheniensis*.

nibus probata, per Patrem Fr. Augustinum de Guidutiis Ordinis Prædicatorum.

A Follower of Father Maignan's Doctrine has published a small Piece of 32 Pages in 120. against those two Books. That Piece was printed first in *French* at *Nantes*, and since in *Italian* and *Latin* in this City. It consists of two Parts. 1. A Defence of Father Maignan's Opinion concerning the Accidents of the Eucharist, against Father Gennaro. 2. An Apology for the Atomical Philosophy, against Father Guiducci.

The Author says, that the only Reason why his two Adversaries have conceived so great an Aversion for the Doctrine of Father Maignan, is because they perceived that some pretended Wits in the Kingdoms of *Naples* and *Sicily* made an ill use of the Principles of that learned *Minime*.

This anonymous Writer designs to publish an *Historical and Apologetical Encomium upon the Life and Works of Father Maignan*.

P A R I S.

M. Simon has writ a Letter to a Person of great Note, in which he disowns a Piece inserted in the second Volume of the *Bibliothèque Critique*, Chap. 3. He says the Style of that Piece is different from his; and he declares, that what is said in it, relating to the *Chinese* Ceremonies, does not agree with his Thoughts. That Letter has not been made publick.

M. Le. Br. has published in *French* *The Adventures of Apollonius Tyrius*, in 120, composed, or rather translated into *Latin* by *Coelius Symposius*, who lived towards the latter End of the fifth Century. There is no doubt that those Adventures are fabulous: However, they shew how careful the Ancients were to observe the Rules

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Rules of Decency, even in their Fictions. M. Le Br. has given a very agreeable Turn to his Subject. This Work is different from our common Romances and Novels.

We have a Collection of *French and Latin Verses* written by M. Le Br. in his younger Years: They are entitled *Bilinguis Musarum Alumnus*. He has also translated *Owen's* Epigrams into *French Verse*.

L E Y D E N.

AN Anonymous Writer has put out a Book against *Phileleutherus*, Author of the late Emendations upon the Fragments of *Menander* and *Philemon*. That Book is newly come out with this Title.

Infamia Emendationum in Menandri Reliquias nuper editarum Trajecti ad Rhenum Auctore Phileleuthero Lipsiensi. Accedit Responsio M. Lucilii Profuturi ad Epistolam C. Veratii Philellenis, quæ exstat in Bibliothecæ Choiricæ parte IX. Lugduni Batavorum, apud Joh. Arnold. Langerack, 1710. in 120. pagg. 168.

This Author attacks *Phileleutherus* with great Vehemency, but without Success. M. le Clerc is also criticized in the same Book.





ARTICLE XVI.

A LETTER written by the Consistory of the City of BRUNSWICK, to His Most Serene Highness the Duke of BRUNSWICK-LUNENBURG-WOLFEMBUTEL.

AFTER our most humble Thanks to God Almighty, for inclining your most Serene Highness to grant us the Request we lately made to you; not to bestow the Church of this City, call'd St. James, upon the Roman Catholicks; we come now to give our Thanks to Your Highness for that Favour, beseeching the merciful God to be your Rewarder, by hearing your Prayers in every thing, wherein you are most concern'd.

'Tis true, our Joy would have been infinitely greater, if the erroneous Worship of Popery had been entirely banish'd from this City, to make room only for the pure Word of God. But as on the one Hand we ought to submit with a respectful Patience to the Orders of your most Serene Highness; on the other Hand, we are fully persuaded that God, in whom we repose our Trust, will not tempt us, nor the other Protestants of your Dominions, beyond our Strength; that he will give such an Issue to the Temptations, into which he leads us, that we shall be able to bear them; and that whilst we exercise our Offices, he will enable us, by his divine Power, to oppose with Courage and Prudence all manner of Errors, and carefully to discharge all the other Duties of our Ministry.

But our Affliction is attended with a much greater one, occasion'd by a common Report, and a certain Advice,

Advice, that your most Excellent Highness is fully resolved to embrace Popery, and to make a publick Profession of it on ~~the 24th of August~~ at the same Place where has been famous more than three years upon the same account.

This unexpected News has occasion'd among us your father's Subjects such a Consternation, that we have not only prostrated our selves before God, to beseech him with Tears and Groans, that he would be pleas'd to preserve to great a Prince from that Misfortune; but besides, we present our selves before Your Highness by this Letter, with a profound Submission, and like Suppliants: And we hope that out of your Goodness and Clemency, so well known to all the World, you will not allow this Step to a mere Curiosity, but look upon it as an Effect of the Trouble of our Minds, arising from the indispensable Duty of our Office.

Be pleas'd therefore, as a most wise Prince, to consider, that of all the Christian Princes in Europe, who are now living, none have attain'd to so great an Age as Your Highness. And consequently, Sir, how will younger Princes look upon your Change of Religion? One may easily apprehend what your profound Learning, your great Experience, your Writings in Defence of the Protestant Religion, and the glorious Reputation you have acquired in the World, will witness against you upon such an Occasion.

Be also pleas'd, Sir, to consider, that you have one Foot in the Grave, and are ready to launch in to Eternity. How great is the Danger to which you will expose your Soul, which ought to be so dear to you! What a Noise will such an Action make, that will be transmitted from one Generation to another; if one considers what Difference there is between the Church of *Rome* and the Protestant Church? How careful were your most serene Ancestors, *Erasmus* the Confessor, Prince *Julius*, and others, to separate themselves from the Communion of the *Romish* Church? being fully con-

vinced that none could, without venturing their Salvation, remain in so corrupt a Church, which is grown worse and worse ever since the Council of *Trent*; which wrests the Scripture, and raises the Doctrines of Men above the Precepts of *JESUS CHRIST*. The Merit of his Blood, shed for us, is look'd upon as insufficient to procure our Salvation; all the Articles of the Christian Faith have been entirely overthrown and corrupted; good Works, and the Means of Salvation, have been taken in a wrong Sense; and their Opinions concerning the State of Souls after this Life are contrary to what we find about it in the Word of God.

We dare assure Your Highness, with a profound Respect, that neither *Calixtus*, nor any true Disciple of that Reformer of our Churches, did ever go so far as to say, that one may be equally saved in both Churches; but they only declared, that tho' ignorant People, who cannot be better informed, might be saved in the *Roman* Communion, and snatch'd from Damnation, as a Brand from a Fire; yet the same could not be said of those who may and ought to be better instructed. To which they added, that it was always a dangerous thing to go over from a pure Church to a corrupt one: And it is only in this Sense that *George Calixtus* writ to *Philip*, Landgrave of *Hesse-Cassel*, and to several other Persons. If it be highly necessary to avoid the least Errors, how careful ought we to be not to fall into those that are fundamental, heaped one upon another, link'd together, and such as will get into the Heart, and corrupt it?

But if what has been said does not satisfy Your Highness, though we hope it will, if you make serious Reflections upon it; be pleased to consider the horrid Scandal you will occasion among all the Protestant Churches, particularly among those of your Dominions, and of this City, which have always opposed any Change of Religion with great Courage. What will your Subjects think of you, Sir? And how can they pray to God, that he would be pleased

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to confirm Your Highness, and your most serene Family, in the Truth of the Gospel, which they have receiv'd and profess'd ? Could an Offer of all the Kingdoms upon Earth, with all their Glory, make a Compensation for the Loss of a Soul, of which you are to give an Account to God, and which is infinitely more valuable than the whole World ?

But we are so overwhelm'd with Grief, that we cannot enlarge upon this Subject. We shall only beseech Your Highness, thro' the Mercy of God, and with the most profound Respect, Obedience, and Submission, that are due to you, not to forsake the *Constant*, you have taken for your Motto ; and not to encroach upon the Protestant Religion ; but on the contrary, to preserve it as carefully as the Apple of your Eye ; as you are bound to do by the Laws and Ordinances, that have been renewed in your Churches. We intreat you, with the same Respect, not to run so hastily into Destruction ; and to give us, and all your faithful Protestant Subjects, a sufficient time to pray ardently for you. If your most serene Highness will be pleas'd to communicate to us your Doubts about Religion, we hope, with God's Blessing, to remove them so effectually, that after a free and impartial Examination, none of them will remain in your Mind.



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## A R T I C L E    X V I I.

D I A R I U M Patrum, Fratrum, & Sororum, Ordinis Minimorum Provinciæ Franciæ sive Parisiensis, qui religiose obierunt ab anno 1506, ad annum 1700, &c.

That is,

*A C A L E N D E R of the Fathers, Brothers, and Sisters of the Order of the Minims of the Province of France, or Paris, who died religiously from the Year 1506, to the Year 1700. By the R. F. Renatus Thuillier, a Religious of the same Order, and several times Provincial of the same Province. Paris 1709. In Two Tomes in 4to. I Tome pagg. 284. II Tome pagg. 314. .*

**F**ATHER \* *Thuillier* begins with a compendious History of all the Convents of his Province, which was establish'd by St. *Francis de Paula* in the Year 1506. The Convent of *Nigeon*, founded in 1493, by Queen *Anne of Bretagne*, is the chief House belonging to that Province. In the next Place, the Author gives an Historical Account of all the Religious, on whom he design'd to bestow an Encomium. His Eulogiums are disposed in the Form of a Calender, according to the Days those Monks departed this Life. I shall only mention some of those who distinguish'd themselves by their learned Performances.

Father

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\* Taken from the Memoirs of Trevoux.

Father *Antony Masson*, who died the 9th of *January* 1700, is the Author of several *Curious Questions upon Genesis*, printed at *Paris* in 1685; Of the *History of Noah*, which came out in 1684, and of the *History of Abraham*, published in 1688. He has also put out some other Works. 'Tis observable, that he was sixty-five Years old, when he began to set up for an Author.

The *Letters of M. du Frêne Canaye*, in three Volumes, were publish'd by Father *Robert Regnault*, who departed this Life the 18th of *January* 1642. He resign'd his Office of Counsellor of the Court of *Aids* at *Paris*, to embrace a religious Life. The Library and the Medals of the Convent of *Paris*, collected by him with great Care and Application, discover his good Taste and Learning.

Father *John Thierry*, deceased the 25th of *February* 1536, publish'd, among other things, the Works of *Platina*, and the Collection of the Homilies of the Fathers, printed at *Lyons* in 1516.

Father *de la Nouë* (*Lanovius*) put out a Chronicle of his Order, (*Chronicon generale Ordinis Minimorum*), and some other Books, which are but a small Part of those he had begun. Being a Man of a vast Genius, and a profound Learning, which he had acquired with an indefatigable Application, he formed many great Projects, and put out a Catalogue of the Books he hoped to publish. Father *Thuillier* has inserted it in his *Encomium*, and informs us that the Papers of Father *de la Nouë* are kept in the Library of the Convent of *Paris*. It will not be improper to insert here the Titles of the most considerable Books, which that learned Man designed for the Press.

*Lexicon Sacrum*, a Dictionary of the Holy Scripture, which he look'd upon as a Key to the Bible.



Father *Hilarion de Coÿte* is known by several Historical Works.

Father *Giles Camart*, General of the Order, who died at *Paula* the 31st of *August* 1624, was accounted one of the most learned Men of his Age. He published a Book entitled, *Commentarius de rebus Elie Prophetæ*.

Father *Mersenne*, deceased the first of *September* 1648, was esteemed and consulted by all the Learned of his Time. He was an universal Man, a Divine, a Philosopher, a Mathematician, an Interpreter of the Scripture. He writ a vast Commentary upon the six first Chapters of *Genesis*, too full of Digressions; and a Book entitled, *La Verité des Sciences, contre les Sceptiques ou Pyrrhoniens*. [A Vindication of the Truth of Sciences against the Scepticks.] His Philosophical and Mathematical Works are so well known, that I need not mention them. That learned Monk was born at *Oyfe* in *Maine*, the 8th of *September* 1588. He spent the greatest part of his Life at *Paris*, being taken up with the Composition of his Books, and the Correspondence he kept with Men of Letters. *Descartes* and *Grotius* were his particular Friends. Father *Tbuiquier* represents him as a Man of an extraordinary Virtue.

Father *Jean Nicéron*, who died the 22d of *September*, 1646, at 33 Years of Age, is the Author of a Book upon Opticks, entitled, *Thaumaturgus Opticus*.

Father *Claudius Ranzeuil*, who departed this Life the third of *October*, 1627, published the two first Volumes of a Commentary upon the Books of *Kings*. They were censured by the Inquisition of *Rome*, because he commended *Peter Martyr*, though he confuted some of his Opinions.

A Commentary of Father *Pijart* upon St. Matthew and St. Mark is kept in the Library belonging to the Convent of *Paris*. That Monk, who died the 22d Day of *October*, 1656, being 67 Years old, is known by several other Books. He was one of those that were concerned in the Dispute relating to the Beauty of Jesus Christ. That Dispute made a great Noise in the Commonwealth of Learning. *Rigaltius*, in his Notes upon *Tertullian*, having affirmed that Christ had a very homely Face; Father *Pijart* maintain'd a quite contrary Opinion, in a Book printed in 1651, with this Title, *De singulari Christi Domini Pulchritudine Assertio*. Father *Vavasseur*, a Jesuit, kept a Medium between those two Opinions, in his Book *de Forma Christi*, printed in 1649, wherein he endeavours to shew, that our Saviour was not remarkable for his Handsomeness, nor for his Homeliness. Among other Arguments to prove that Christ was not a Person of an extraordinary Beauty, he says, that if he had been very handsome, the *Pharisees* would not have failed to object that the Women, mentioned in the Gospel, followed him upon that Account. Father *Fevrier*, another Jesuit, writ upon the same Subject a *Treatise concerning the Beauty of Jesus Christ*, published in 1657, in which he declared for Father *Pijart's* Opinion, and confuted *Rigaltius* and Father *Vavasseur*.





## ARTICLE XVIII.

*An EXPLICATION of a curious Silver-Medal lodged in the Cabinet of M. le Hay, by Father TOURNEMINE a Jesuit; in a Letter to M. le Hay.*

S I R,

**T**HE Medal you have been pleas'd to shew me, is as ingeniously invented as it is scarce and valuable. *Madam le Hay* admires the Boldness and Correction of the Artist; and I am charmed with the Art of the Inventer. *Crotomis*, whose Head crowned with Laurel appears on that Medal, with his Name ΚΡΟΤΟΜΙΣ, is, in my Opinion, a Man who carried the Prize at the *Pythian Games*. He seems to be young; and I take this Piece to be a Monument of his first Victory. Could any one contrive a more proper Reverse than that of the Medal? *Hercules* in his Infancy parts, and stifles two Serpents, which *Juno* had sent out of Envy to destroy him. This Reverse is one of the finest Works of Antiquity. The Action of *Hercules* is express'd with a Force and Delicacy the Roman Coiners could never attain to. Its Signification is not very mysterious. 'Tis plain, the Design of the Medal is to shew, that young *Crotomis* would overcome Envy as easily as *Hercules*, when a Child, overcame the Serpents sent by *Juno*. Besides; the young Vanquisher might have some other Reasons to pitch upon this Symbol. Perhaps he was a *Theban* as well as *Hercules*, who is accounted one of the first that carried the Prize at the *Pythian Games*. What remains is only to determine the

the Time when that Medal came out ; which cannot be done, without entring upon the History of the *Pythian Games*.

The great Antiquity of those Games, mentioned by the Poets, appears to me fabulous. If we may believe them, they were founded by *Apollo*, Vanquisher of the Serpent *Python*, and re-established at several times by *Jason* and *Diomedes*. But I am persuaded the first Celebration of those Games is not so antient : They were appointed after *Eryclonius* had destroyed *Crissa*, and punished the *Cirreans* and *Amphyssians* for the Robberies committed by them upon those who went to consult the Oracle of *Delphi*. It was then that the *Amphyssiones*, the common Judges of *Greece*, who generally kept their Court at *Delphi*, being sensible that the *Olympick Games* were of great Use to reunite the *Greeks*, establish'd the *Pythian Games*, to be celebrated as the *Olympick Games*, every five Years.

The first were celebrated the third Year of the *XLVIIIth Olympiad*, 584 Years before the Christian *Æra*. The Prizes propos'd to the Vanquishers were brazen *Tripods*, which were changed in the second *Pythiad* into Crowns of Laurel for a greater Conformity with the *Olympick Games*, the Prize whereof was a Crown of Leaves of Olive-Tree.

Your Medal, Sir, cannot be older than this second *Pythiad*, 580 Years before Christ ; but it may be of a much later Date, since the Games I am speaking of were continued for several Ages. It is impossible to determine more precisely the time when *Crotomis* got the Victory ; and 'tis equally difficult to guess in what sort of Game he signalized himself : For at *Delphi*, as well as in *Elis*, Wrestling, Running, Driving of Chariots, Playing at Quoits, and fighting with a *Cestus*, were the Exercises for the Prize of which they contended. There was also a Prize for those who sung best, playing upon the Flute, or the Lyre. *Hesiod*  
lost

lost the Prize, because he could not sing in Tune with an Instrument.

Not to mention the different Changes introduced into the Games I am speaking of, I shall only take Notice of one, which might bring the time of your Medal nearer ours. In the 344th Year before Christ, in the LXI Pythiad, the *Amphydiones* proposed a Prize to the young Wrestlers, and *Laidus* won it. I am apt to believe that *Crotomis* carried that Prize in one of the following Pythiads: He would have a greater Conformity with *Hercules*; and the Reverse would be more suitable to him.



## A R T I C L E    X I X.

### L E I P S I C K.

**M.** *Olearius*, who published last Year an excellent Edition of *Philostratus*, is now preparing a new Edition of *Josephus*.

### H A G U E.

**M.** *Aymon* has publish'd a Collection of all the National Synods of the Reformed Churches of France, in two Volumes in 4to.

*Tous les Synodes Nationaux des Eglises Reformées de France. Auxquels on a joint des Mandemens Roiaux, & plusieurs Lettres Politiques, sur ces Matières Synodales, intitulées Doctrine, Culte, Morale, Discipline, Cas de Conscience, Erreurs, Impietez, Vices, Desordres, Apostasies, Censures, Suspensions, Anathemes, Griefs, Apels, Debats, Procedures, Décrets, & Jugemens Definitifs, concernant les Edits de Pacification & leurs Infractions, les Places de Sureté & leurs Gouverneurs, les Chambres mi-parties & leurs Conseillers, les Assemblées Politiques*

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*Politiques & leurs Privilèges, les Universitez & leurs Professeurs, les Colleges & leurs Régens, les Eglises & leurs Pasteurs, les Consistoires & leurs Membres, les Colloques & leurs Departemens, les Synodes & leurs Moderateurs, Adjoins, Commissaires, Deputez & Secretaires, qui ont approuvé ces Actes. Mis au jour en deux Volumes par M. Aymon, Theologien & Jurisconsulte Reformé. A la Haye. 1710.*

The Editor of these two Volumes says in his Preface, That “the Publick would have been deprived  
“ of the Pleasure and Advantage of knowing many  
“ Things of great Moment, contain’d in this Collection,  
“ if he had followed the Advice of some over-scrupulous Ministers, who would have suppress’d those  
“ Acts, if it had been in their Power, because they  
“ thought the Readers would find several things in  
“ them liable to some Inconveniences, which might  
“ occasion many Disputes and Recriminations of great  
“ Consequence. But the Editor went on with his Design, shewing them that what they objected against  
“ the Publication of those Ecclesiastical Decrees, and  
“ Regulations, was not a sufficient Reason to put a  
“ Stop to it, since there never was any Council or  
“ Synod free from Faults.”

M. Aymon has prefix’d to this Work fifty Letters, never before publish’d, written to Cardinal Borromeo by Prosper de Santa Croce, Nuncio of Pope Pius IV, at the Court of Catherine de Medicis, Queen of France, from the Year 1561, to the Year 1565. Those Letters are printed in Italian and French. The Editor says, they have been faithfully transcribed from the Original Manuscript in the Vatican Library. Those Letters contain several News, relating to the Affairs of France, especially concerning Religion; with the Negotiations of the Author, in order to suppress the Reformed Religion in that Kingdom, and to destroy the Protestants.

Next

Next to those Letters, there is one of Queen *Catherine de Medicis* to the Bishop of *Rennes* her Ambassador at the Court of the Emperor. She informs him of the little Success of some Conferences about Religion, held between the Bishops and some Reformed Ministers. She adds, that the Bishops had presented to her the Canons, which they had drawn up in their Assembly at *Poissy*: "Where, says she, they have made many good and Catholick Regulations about the Reformation of Manners, with respect to the Ministers of the Church. But as for what concerns their Grandeur, and the Plurality of their Benefices; I leave it to you and others, who will give a better Judgment about the said Canons than I can, to judge how lightly they have touch'd upon that Head." Here follow her own Words: *Où ils ont touché fort Catholiquement en beaucoup de choses, ce qui appartient à la Reformation des mœurs des Ministres de l'Eglise; mais quant à ce qui touche leur Grandeur, & la pluralité de leurs Benefices, je laisse à vous & aux autres, qui verront leurs dits Canons avec plus de jugement, que je ne puis avoir en tels affaires, de juger comme ils l'ont passé légèrement.*

The curious Readers will find many remarkable Passages in the National Synods of the Reformed Churches of *France*.

The Synod of *Orleans*, held in 1562, condemn'd a Book entitled, *Traité de la Discipline & Police Chretienne*, published by *John Moreli*, because the Author overthrew the Order establish'd in the Churches, and because his Book contained a pernicious Doctrine, tending to the Confusion and Destruction of the Church.

The Synod of *Lyons*, in 1563, condemn'd another Book printed with this Title, *La Declaration du Mystere du Secret de Dieu, démontrée en deux Figures*; and a Manuscript entitled, *Le Miroir de l'Antechrist*, as being both full of Blasphemies, Heresies, vain and

scanda-

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scandalous Things. The Author was declared unworthy of the Ministry, and of any other Ecclesiastical Office.

The Synod, held at *Rochelle* in 1581, condemn'd a Book entitl'd, *L'Histoire de France*, printed in that City, because the Author spoke disrespectfully of Matters of Religion, and because his Book contained many Things that were vain, profane, &c. They also condemn'd a *Latin* Book upon *Genesis*, written by *James Brocard* a *Piemontese*, printed likewise at *Rochelle*; as being full of Profanations of the Holy Scripture, of impious Things, and most pernicious Errors, especially in point of Revelations and Prophecies.

In the Synod held at *Saumur* in 1596, they condemn'd the *Theses* of *Antony de Lescaille*, as containing many erroneous Doctrines, contrary to the Analogy of Faith, especially about the Doctrine of Justification.

That of *Montpellier*, in 1598, condemn'd several Books, written for the Reunion of Christians, to the Prejudice of Truth.

In the Synod of *Gap*, held in 1603, it was resolv'd to insert in the Confession of Faith an Article concerning *Antichrist*, importing that the Pope \* is *Antichrist*, and the *Son of Perdition*.

The Synod of *Privas*, in 1612, did carefully debate this Question, Whether it was lawful to baptize Children without a Sermon? Several Reasons were alledged *Pro* and *Con*; and the Question appeared very Problematical. But in the next Synod held at *Tonneins* in

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\* 'Tis said in the *Scaligerana*, that Pope *Clement VIII* told some French Gentlemen, That the Protestants had no Reason to call him *Antichrist*, since he did not persecute the Christians, and put no Body to Death on Account of Religion. *Scaligerana*, under the Word *Hæretici*.



in 1614, it was decreed, that Children should not be christened without a Sermon before or after the Administration of Baptism. Some Alterations were made in that Decree by the Synod of Charenton in 1631.

The same Synod drew up an Article, importing,  
“ That because the pernicious Doctrine of the Jesuits  
“ against the Lives, the Dominions, and Authority  
“ of Sovereign Princes, was daily published with  
“ greater Impudence by the chief Men of that Sect;  
“ *Suarez* being gone farther than his Brethren, in a  
“ Piece newly published by him : The Assembly de-  
“ testing such an abominable Doctrine, and the Au-  
“ thors of it, exhorted all the Faithful to abhor it ;  
“ and all those who are entrusted with the Office of  
“ Teaching, to oppose it with all their Might, in  
“ order to maintain God’s Authority, and that of the  
“ Sovereign Powers, which he has establish’d.





## ARTICLE XX.

ΟΜΗΡΟΥ ΙΛΙΑΣ & ΟΔΥΣΣΕΙΑ,  
 & εἰς αὐτὰς ΣΧΟΛΙΑ, ἢ ἙΞΗΓΗΣΙΣ,  
 τῶν παλαιῶν. Homeri Ilias & Odyssea, &  
 in easdem Scholia, sive Interpretatio,  
 Veterum. Item Notæ perpetuæ in Tex-  
 tum & Scholia, Variæ Lectiones, &c.  
 cum Versione Latina emendatissima.  
 Accedunt Batrachomyomachia, Hymni  
 & Epigrammata, unâ cum Fragmentis,  
 & Gemini Indices. Totum opus cum  
 Plurimis MSS. Vetustissimis, & Opti-  
 mis Editionibus Collatum, Auctum, E-  
 mendatum, & Priscæ Integritati Resti-  
 tutum. Operâ, Studio, & Impensis JO-  
 SUÆ BARNES, S. T. B. in Academia  
 Cantabrigia Regii Græcæ Linguae Pro-  
 fessoris. Cantabrigiæ, apud Cornelium  
 Crownfield, Celeberrimæ Academiæ Ty-  
 pographum, apud quem etiam, Editoris  
 nomine, prostant venales. MDCCX.

That is,

HOMER'S Iliad and Odyssey, with the  
 Scholia of the Ancients upon those two  
 Poems. To which are added continued  
 Notes upon the Text and the Scholia, many  
 VOL. II. F various

*various Readings, &c. and a very correct Latin Translation: Besides the Batrachomyomachia, the Hymns and Epigrams, the Fragments, and Two Indexes. The whole has been collated with several Ancient MSS. and the best Editions, &c. By JOSHUA BARNES, Batchelor of Divinity, and Regius Professor of the Greek Tongue in the University of Cambridge. Cambridge. 1710. Printed by Cornelius Crownfield, the University-Printer. Two Volumes in 4to. I Vol. Pagg. 126. for the Pieces prefix'd to the Iliad. Pagg. 936. for the Iliad, besides the Index. II Vol. Pagg. 643. for the Odyssey. Pagg. 110. for the Batrachomyomachia, &c. besides the Index.*

**S**EVERAL ancient Writers give us an Account of Homer's Genealogy, of his Life, and of the Time when he flourish'd; but they differ so much in what they say of that excellent Poet, that Mr. Barnes thought it necessary to make new Enquiries about it. He informs us that he has writ a Book upon that Subject, which contains many considerable Discoveries. That Book, says he, is a *Treasure of Erudition*, wherein the Riches of Homer are fully display'd: His great Wisdom and Learning, and the Design of his divine Iliad, will appear in it in a much better Light; and whatever concerns the History of his Life is more clearly explain'd in that Treatise, than in any other Account. The learned Editor would have inserted those Observations in this new Edition, had it not been for a certain Reason, which he mentions: But he designs to publish them at some other time.

*This*

This Edition comes out with great Improvements; and is much more valuable than any of those that have been publish'd hitherto. Mr. *Barnes*, famous for his great Skill in the *Greek* Tongue, tells us that *Homer* is his darling Author: He had a particular Affection for that Poet from his younger Years; he has read him over and over with great Care, and pitch'd upon him as his Model in *Greek* and *Latin* Poetry. It was not in hopes of any Gain, that he went about this Edition, but out of Love for his Author, and for the publick Good. He has corrected the Text in a great many Places, and added several Verses to it. The *Latin* Translation is more accurate than it was before. The *Scholia* have been enlarged, mended, and disposed in a better Order. Nothing has been added to, left out, or mended in the Text and the *Scholia*, without giving Notice of it. The various Readings are taken, not only from *Henry Stephens*, but also from *Eustathius*, *Plato*, *Aristotle*, *Strabo*, and other ancient Authors, and from several MSS. and Editions. The Editor carefully mentions all the MSS. which he has consulted. The *Scholia* upon *Homer*, says he, are wrongly ascribed to *Didymus*: He thinks they were not written by one Man, nor in the same Age, but by several Hands, and at several Times. Some Additions have been made to those *Scholia*, and they are generally more correct in this Edition than in any other.

To give a more particular Account of Mr. *Barnes*'s Performancé, I shall take Notice of what is contain'd in each Volume.

I. The Editor has prefixed several Pieces to the *Iliad* in the First Volume. 1. The Life of *Homer* commonly ascribed to *Herodotus*. 2. Three small Pieces taken from a Book of *Leo Allatini*, de *Patria Homeri*. 3. A Passage out of *Suidas*, and another out of *Pausanias* relating to *Homer*. 4. What *Plutarch* says concerning the Life of that Poet. 5. *Certamen Homeri & Hesiodi*.

*stodi.* 6. A Dissertation concerning *Homer's Poetry*, which the Editor ascribes to *Dionysius Halicarnassensis*. 7. *Porphyry's Quaestiones Homericae*. 8. *De Nympharum Astro*, by the same Author. 9. *Dion Chrysostome's Oration concerning Homer*. Mr. *Davies*, well known by his learned and judicious Observations upon several ancient Authors, has added some Notes to that Oration. All those Pieces printed in *Greek*, without a Translation, are as it were the *Prolegomena* of this new Edition.

The *Iliad*, with a Latin Version, appears in the next Place. Mr. *Barnes* has inserted under the Text, 1. The *Greek Scholia*. 2. His Notes upon the Text. 3. His Notes upon the *Scholia*. 4. The various Readings.

H. The second Volume contains the *Odyssey*, and several other Pieces ascribed to *Homer*. The *Scholia*, the Notes of the Editor, and the various Readings, are placed under the Text of the *Odyssey*, in the same Order as in the *Iliad*.

Mr. *Barnes* gives us his Thoughts concerning the *Odyssey* in a few Words. The Subject of the *Iliad*, says he, is as vast as the whole Universe; whereas the *Odyssey* is confined within narrower Bounds.

*Illius immensos miratur Græcia campos :*  
*Est huic non magnus, sed bene cultus Ager.*

The Persons, mentioned in that Poem, are not so considerable as those in the *Iliad*; but perhaps it affords more Examples of Virtue, and a greater Number of moral Precepts for the Conduct of Life. The chief Design of the Poet was to teach Chastity, Temperance, and Conjugal Affection. *Penelope* is proposed as an excellent Model of those Virtues. *Homer* describes also the wonderful Prudence and Constancy of *Ulysses*, under all his Misfortunes; and God's Providence, who never forsakes good and pious Men, when they are exposed to the greatest Dangers.

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The following Pieces have been inserted at the End of the Odyſſey: 1. The *Batrachomyomachia*, or the Battel between Frogs and Mice. The Editor aſcribes this Poem to *Homer*: he believes it was written by him in his younger Years, and confutes *Henry Stephens*, and ſome other Authors, who judge it to be unworthy of that excellent Poet. 2. The Hymns of *Homer*. 3. His Epigrams. 4. His Fragments. All thoſe Pieces are attended with Notes and various Readings, and printed more correctly than they were before.

*Laſtly*, There is a large *Index* at the End of each Volume.



## ARTICLE XXL

*SEVERAL Particulars concerning the KNIGHTS TEMPLARS, and the Suppreſſion of their Order in England: Extracted by Mr. Le Clerc, from the third Volume of the Records of the Royal Archives, publiſhed by Mr. Rymer.*

THE Order of the *Templars* was inſtituted in the Year 1118, for the Deſenſe of the Holy Places at *Jeruſalem*. Their firſt Houſe, ſituated near the Temple, occaſioned their being called *Templars*; and afterwards all their Houſes were called *Temples*. That Order was confirmed in the Council of *Troyes*, held in the Year 1127, and their Rule was compoſed by *St. Bernard*. Thoſe Religious were divided into two Claſſes, one of *Knights*, and the other of *Brothers*.

When *Saladin* had conquered the Kingdom of *Jerusalem* upon the Christians, the *Templars* removed into most Parts of *Europe*, where they grew very powerful, and got vast Riches, through the Liberality of the People, and of Sovereign Princes, who admired the Virtues practised among them. In process of Time, their Wealth changed their Humility into Pride; and whereas they lived at first a very exemplary Life, they fell into all manner of Vices, which rendered them very odious.

*Philip the Fair* resolved to destroy them, to revenge himself of an Insurrection which some of them had occasioned at *Paris*. To that end he met Pope *Clement V*, at *Poitiers*, where the Destruction of the whole Order was resolved upon. Some profligate Men among them, either of their own Motion, or bribed by the King of *France*, charged the whole Order with the most horrid Crimes. Whereupon *Philip* caused all those that were in his Dominions to be arrested; and Fifty-seven were burnt. Not contented with this Revenge, he persisted in his Design of suppressing that Order; and the Pope, who had engaged to do it, called a General Council at *Vienne*, where that Order was interdicted.

*England* being very much concerned in what was transacted against the *Templars*, because they had vast Estates in that Kingdom; there are, in the third Volume of Mr. *Rymer's* Collection, many Records relating to that Matter, the chief whereof deserve to be known.

The first Piece (Pag. 18.) is an Answer of King *Edward II*, to *Philip the Fair*, importing, that he cannot believe what is contained in his Letter, concerning the Execrable *Heresy* that spreads in *Guienne*. He adds, that he has ordered the Senechal of *Agen* to make a particular Enquiry about that Affair. Though the *Templars* are not named in that Letter, yet 'tis likely the King of *France* meant them.

Pag.

Pag. 30. The next Piece is a Brief of *Clement V.* directed to King *Edward*; wherein he says, that the King of *France* being informed that the *Templars* renounced *JESUS CHRIST* at their coming into the Order, spit upon a Crucifix, worshipped an Idol in their Chapters, and committed other enormous Crimes, as the great Master himself owned; that Prince had ordered all those that were in his Dominions to be arrested upon one and the same Day, and their Estates to be applied to the use of the Holy War, if those Crimes were proved against them. He adds, that upon this Information from King *Philip*, he himself had examined one of the Knights, *magna Generositatis Virum*, who confessed that he had renounced *JESUS CHRIST*, and had seen the same practised in the Isle of *Cyprus*, by Order of the Great Master, in the Presence of above two Hundred Brothers, a Hundred whereof were Knights. Afterwards he exhorts King *Edward* to imitate the Example of the King of *France*. That Brief is dated *November 30, 1307.*

Pag. 35. There is a Letter of *Edward* to the Kings of *Castile, Arragon, Portugal, and Sicily*; whom he informs, that a certain Clerk came to him and charged the *Templars* with the most horrid Crimes; but he could not give any Credit to him, and desires them to suspend their Judgment, if such an Accusation should be brought before them. There is (Page 37.) another Letter of King *Edward* to the Pope upon the same Subject, and to justify the *Templars*; who have, says he, a very good Reputation in *England.*

Pag. 45. There is an Order, whereby all the Sheriffs are commanded to arrest all the *Templars* on *Twelfth-day, 1308.* By virtue of that Order, all the *Templars*, who happened to be in *England*, were arrested on the same Day, and their Estates forfeited to the King, p. 81.

The next Piece is the Pope's Bull, directed to the Archbishop of *Canterbury*, and his Suffragans; wherein he informs them of what had been done against the



*Templars*. He repeats almost the same things which he had writ to the King. He only adds, that he ordered Seventy-two Knights, or Brothers, to be examin'd by some Cardinals, who, after a very careful Examination, reported to him, that the Persons accused had confessed the Crimes charged upon them, viz. their renouncing JESUS CHRIST, and their spitting upon a Crucifix; and that some of them had confessed some Crimes, which Modesty did not allow him to mention. In the next place, he informs them, that he has appointed three Cardinals, four *English* Bishops, and some *French* Clergymen, to inform and proceed against the *Templars* in *England*.

Those Commissioners being arrived, the King gave express Orders to the *English* Bishops, named in the Commission, to be constantly present at all the Proceedings; as it appears by an Order directed to the Bishop of *Lincoln*, pag. 168.

'Tis observable, that in all the Orders given by that Prince, to facilitate those Informations, this Clause is always to be seen, *Ob Reverentiam Sedis Apostolicæ*. He was afraid that this Tryal, being made in the Pope's Name, might be brought into a Precedent.

The Tryal being over, a National Council met at *London*, which condemned the *Templars*; but they were not treated so severely as in *France*; they were only shut up in Monasteries, having a moderate Pension allowed them for their Maintenance.

The General Council of *Vienne*, being partly summoned to condemn the *Templars*, met in the Year 1311; but the Sentence was only published in the second Session, held in *May* 1312. 'Tis generally believed that the Council condemned them; but 'tis more reasonable to follow the Opinion of some Historians, who seem to be better informed. They say, that the Council did not approve that the whole Order should be suppressed for the Crimes of some of its Members;

Members;—the more, because the *Templars* had not been convicted, nor summoned to appear in the Council. The same Historians add, that the Fathers being terrified by the Presence of the Pope, who presided in Person, and of the King of *France*, who assisted at the second Session, durst not oppose the Bull of Condemnation, that was read in their Presence. 'Tis true, that in another Bull, to be found in the 323d Page of this Collection, Pope *Clement* affirms, that the Council approved what had been done against the *Templars*; but it appears from the same Bull, that he could not wholly suppress that Order, but only interdict it for ever, because the Proceedings had not been altogether juridical. These are his own Words: *Ejusdemque Ordinis statum, habitum, atque nomen.*—*Sacro approbante Concilio, non per modum diffinitivæ Sententiæ, cum eam super hoc, secundum inquisitiones, & processus, non possemus ferre de jure, sed per viam Provisionis, & Ordinationis Apostolicæ, irrefragabili, & perpetuo valitura sustulimus Sanctione; ipsum prohibitioni perpetuæ supponentes. Universa etiam bona Ordinis prælibati, Apostolicæ Sedis ordinationi & dispositioni, auctoritate Apostolica duximus reservanda.*

Whereby it appears, that though the Pope alledges the Authority of the Council, yet he acts in his own Name, by virtue of his Apostolical Authority. Nay, it may be said, that the Approbation of the Council, mentioned by the Pope, agrees well enough with the Account of some Historians; since there is little Probability, that Men, appointed Judges in a Business of so great Moment, should have approved a Sentence which they durst not pronounce. Besides, 'tis highly probable that the Pope, who called the Council chiefly to condemn the *Templars*, would gladly have left the Management of that Affair to that Assembly, if they had been inclined to go about it.

In the same Bull above mentioned, the Pope declares, that after having entrusted the Holy See with the Disposal of the Estates belonging to the *Templars*, he had for a long time consulted with the Cardinals, Patriarchs,

Patriarchs, Archbishops, Bishops, Prelates, and others that were at the Council; and that he had at last thought fit to adjudge their Estates to the Order of St. John of Jerusalem, through the Fullness of his Apostolical Power. However, he excepted the Lands situated in Castile, Arragon, Portugal, and the Isle of Majorca, the Disposal of which he reserved to himself. 'Tis to be observed, that he does not say it was a Resolution of the Council, but only, that he would excommunicate all those who should keep the Estates of the Templars, and refuse to deliver them to the Order of St. John, within a Month after the first Demand, pag. 383.

This Bull was quickly followed by a Brief, directed to King Edward; wherein the Pope exhorts him to submit to that Disposal, and to enjoin all the Earls and Barons to resign to the Knights of St. John all the Lands they were possessed of. Pag. 326.

When Edward did so willingly contribute to the Destruction of the Templars, he did it in hopes of getting their Spoils; and he had already begun to dispose of them: It was therefore no small Surprise to him, when he heard that the Pope would force him to part with them. The Pope's Brief came to him, when he was most involved in domestick Dissentions, that is, soon after Gaveston's Death; yet he maintained himself in the Possession of those Lands till the end of the Year 1313. But at last, the Prior of the Order of St. John in England, having got a Procuration from the Great Master, presented a Petition to him relating to that Subject; whereupon the King, not daring to make any further Opposition, granted him his Request. However, being sensible of the great Injustice that was done him, he made a Protestation before a Notary, wherein he declared, that he resigned those Lands for no other Reason, but to avoid the Danger to which he should expose himself, by refusing to comply, considering the little time allowed him in the Bull, according to the Clause, which the Prior took care to insert in his Petition. But he protested,

## ART. 22. of LITERATURE. 75-

tested, that what he did should not prejudice his Rights, nor those of his Subjects, which he would maintain in a proper time. This Protestation is to be found in Page 451.

The *English*, on whom the King had freely bestowed part of those Lands, and those who had bought them, obeyed with great Reluctancy. In the Year 1322, some were still possessed of those Lands, which occasion'd a very sharp Complaint of Pope *John XXII.* to King *Edward*. Page 957.

Their Reason was, that the Parliament had not consented to the yielding up of those Lands, which, according to the Laws of the Country, were forfeited to the Crown, and not to the Pope, or the Knights of *St. John*. Nay, it seems the latter were afraid that the Parliament would some time or other take that Matter into Consideration; and therefore they earnestly desired the Pope to write to *Edward*, that he might obtain the Consent of the Parliament to what had been done. And accordingly it appears, in the next Volume, that in the Year 1324, *Edward* writ to the Pope, that this Affair had been debated in Parliament, and that he hoped the Knights of *St. John* would remain in Possession of the Lands belonging heretofore to the *Templars*. Vol. 4. pag. 46.

I thought these Particulars would not be unacceptable to the Readers, especially considering that there are but few printed Copies of Mr. *Rymer's* Collection, and that few People have seen it.





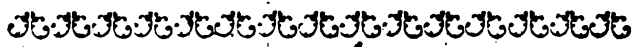
## ARTICLE XXII.

*The Life of Mr. THOMAS BETTERTON, the late eminent Tragedian; wherein the Action and Utterance of the Stage, Bar, and Pulpit, are distinctly consider'd: With the Judgment of the late ingenious Monsieur de St. Evremond upon the Italian and French Musick and Operas, in a Letter to the Duke of Buckingham. To which is added, The Amorous Widow, or the Wanton Wife. A Comedy. Written by Mr. Betterton. Now first printed from the Original Copy. London: Printed for Robert Gosling at the Mitre near the Inner-Temple-Gate in Fleetstreet. 1710. in 8vo. Pagg. 176. for the Life. Pagg. 87. for the Comedy.*

**T**HIS Life, or rather this Treatise, contains an excellent Collection of the Rules that make up the Art of *Acting and Speaking*. The ingenious Author brings in many Examples taken from the best Writers, and does hardly omit any thing that belongs to his Subject. He carefully shews the natural Signification of Gestures, and how Nature expresses herself in the several Emotions which she feels. He proceeds to shew how Art improves those Gestures; on what Occasions they are proper; and how they may be made graceful. He teaches how to model the Voice so as to have an harmonious Utterance; and then shews the Defects of Voice, and its Beauties and Varieties, and lays down Rules to avoid *Monotony*, &c. He concludes

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concludes with the Qualifications both of Body and Mind, that are necessary to make a complete Actor. At the end of this Treatise the Author gives his Thoughts about Theatrical Dancing and Musick, and says something of Opera's.



ARTICLE XXIII.

HALL.

A Book, written by M. *Thomasius*, is lately come out, wherein he shews what a Man ought to know, before he applies himself to the Study of the Civil Law.

*Cautela circa Præcognita Jurisprudentiæ, in usum Auditorii Thomasiæ. Halæ Magdeburgicæ. 1710. in 4<sup>to</sup>. pagg. 382.*

This Work consists of nineteen Chapters, wherein the Author treats several Subjects of great Consequence. He has added short Notes at the bottom of the Pages, in which he refers the Reader to other Writers, who have enlarged upon the same Subjects. M. *Thomasius* designs to publish a Second Part.

P A R I S.

Father *Thoullier*, a *Minime*, is writing the History of his Order, and a Political Treatise *de Republica regenda*. This last Book will shortly come out.

ROTTERDAM.

# ROTTERDAM.

**A** Dissertation concerning the Naturalization of Protestants in *England, Prussia, and Holland*, has been lately published in this Country.

*Dissertation curieuse sur les Naturalisations accordées aux Protestans, par la Reine de la Grande Bretagne, par le Roi de Prusse, & par les Etats de Hollande, où l'on fait voir les avantages qu'on peut recevoir de chacune, & celle qu'on croit devoir être preferée. In 4to. pagg. 46. without the Name of the Place where it has been printed.*

# HA G U E.

**T**HE following Memoirs, concerning *M. de Thon's* Embassy in *Holland*, have been lately printed in this Country, and not at *Cologne*, as 'tis said in the Title Page.

*Memoires touchant M. de Thon, où l'on voit ce qui s'est passé de plus particulier, durant son Ambassade de Hollande, par M. D. L. R. A Cologne 1710. in 8vo. pagg. 104.*

These Memoirs have been written by a Person, who did belong to *James Augustus de Thon*, Son of the famous Historian *de Thon*, or *Thuannus*. He gives an Account of his Master's Embassy in *Holland*, towards the Middle of the last Century.

The Tenth and last Volume of *M. le Vasser's History of Lewis XIII.* will be shortly publish'd.

AMSTER

## AMSTERDAM.

**M.** Du Mont has published the following Collection of Treaties of Alliance, Peace, &c. in two Volumes in 12<sup>o</sup>. from the Peace of Munster to the Year 1709.

*Nouveau Recueil de Traitez d' Alliance, de Trêve, de Paix, de Garantie, & de Commerce, faits & conclus entre les Rois, Princes & Etats Souverains de l'Europe, depuis la Paix de Munster, jusqu' à l' année 1709. lesquels, pour la plupart, n'ont pas encore été imprimez, & sont très-utiles pour les négociations de la Paix prochaine. Recueillis & publiez par le Sr. J. du Mont. A Amsterdam 1710.*

The Pieces contained in these two Volumes are not to be found in the great Collection published at the Hague, in four Volumes in Folio, during the Peace of Ryswick. Most of them had never been printed, or had only appeared in flying Papers that may easily be lost.

This Collection is also different from that of several Treaties of Peace, &c. *Divers Traitez de Paix, de Confédération, d' Alliance, de Commerce, &c. faits depuis soixante ans entre les Etats Souverains de l' Europe, in two Volumes of the same Size, printed at the Hague in 1707.*

The first Piece in M. du Mont's Collection, is a Treaty between Philip IV, King of Spain, and Frederick Henry Prince of Orange, sign'd the 8<sup>th</sup> of January 1647. The last Piece contains the late Preliminary Articles for a general Peace.

M. de Bughem has printed very useful Indexes, to find out the Matters contained in the Journals, published in several Parts of Europe till the Year 1700.

Cornelii



*Cornelii & Beughem Apparatus ad Historiam Litterariam Novissimam variis Conspiciendis exhibendus, quorum quintus & ultimus elapsi seculi nunc prodit, qui est Bibliographia Eruditiorum Critico-Curiosa, seu Dispositio Harmonica Scriptorum Operumque, quorum Summaria & contenta in Actis & Ephemeridibus Eruditorum totius ferme Europe ad finem usque seculi & C. N. XVII. seu Ann. MDCC. exhibentur. Accedunt Supplementum Omissorum, & Dispositio quarta Auctorum & Operum in quinque hisce Conspiciendis recensitorum, cum Appendicibus Addendorum & Corrigendorum ad quatuor priores. Amstelredami. Apud Janssonio-Waesbergios, 1710. in 120.*

A Fourth Edition of M. le Clerc's Philosophical Works is lately come out in four Volumes in 8vo. This Edition has been mended and enlarged in several Places. The Author has made some Alterations in what he had said of the Rain-bow, and the Nature of Colours. The Discoveries of Sir Isaac Newton enabled him to reform those two Places.





## ARTICLE XXIV.

**A LETTER** *written by M. SIMON to Father du Brueil of the Oratory; where<sup>n</sup> in he shews, why his Critical History of the Old Testament was suppress'd at Paris in 1678.*

**T**HE Third and Fourth Volumes of M. Simon's *Bibliothèque Critique* have been lately suppress'd at Paris by a Decree of the King's Council. I design to give a particular Account of those two Books, and to mention those things, that have occasioned the Suppression. In the mean time it will not be improper to insert here the following Letter, which is the IX<sup>th</sup> of the Fourth Volume.

*Reverend Father,*

**I** AM persuaded as well as you; that if the *Memoire instructif* (the instructive Memorial) had been immediately publish'd; it would have made a great Impression upon many Readers: But I had only few Copies transcribed; four of which were given to the Duke of Montausier; who presented one to the Bishop of Condom (since Bishop of Meaux.) That Prelate, who did not expect such a quick Answer to what he had objected against my *Critical History*, was a little surpris'd. But being acted, by some secret Reasons; which you may discover in time, he resolv'd to go through a thing, about which he had made too great a Noise. However, I had two Conferences with

him upon that Subject: The first at *St. Germain's*, where the Court was, and the second in your House at *Paris*. Father *de Saillant* was present at both, and could not forbear telling me, that some Persons, who had no Kindness for me, were moved by secret Springs; and that the Prelate was only their Instrument. This you may know from Father *de Saillant* himself, who perceived in those two Conferences, that the Author was attack'd, rather than his Book, which served only for a Pretence.

The *Memoire instructif*, you have read, contains a faithful Account of the Objections proposed to me by that Prelate, and of the Answers I made to them immediately. If your Curiosity leads you to dive into the bottom of that Affair, you need only make your Application to M. *Nicole*, who is a Friend of yours. He has been more instrumental than any Body else in the suppressing of my Book, though he was not the first who advised it. But I can assure you, without doing him any Wrong, that there is no Man at *Paris* less qualified to judge of such a Work, because he never applied himself to that sort of Learning, and knows not the very Grounds of it. Be persuaded that I don't say this at Random. A Letter \* relating to this Subject has been communicated to me, which he writ to that Prelate, who had consulted him, and sent him a Copy of my Book. That Letter contains only loose and general Arguments, without coming to the main Point, because he does not understand the Matter, as you may judge, if you put him upon any Fact that concerns the Critick of the Scripture. Had I not known some other way  
that

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\* This Letter has been published since. M. *Arnauld* had it printed in *Holland* in 1691, prefixed to the sixth Part of his *Difficultez proposees à M. Steyaert* without naming the Author. When M. *Arnauld* affirms in his Answers to M. *Simon*, that he had no Hand in the Suppression of the Critical History, he does not speak sincerely; for he was not ignorant that M. *Nicole*, who did nothing but in concert with him, was the Author of that Letter.

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that M. Nicole is the Author of that Letter, I might easily have found it out by some Expressions peculiar to him, which he uses as his common Topicks.

When the Critical History was much talked of all over the Town, though it had not been seen yet, I met in the Suburb of St. James the Sieur Pralard just coming from a meeting of his good Friends, That Book-seller, whom I have known long ago, could not forbear telling me, that he came from a Place where he had seen an Assembly of notable *Port-Royalists*, who discoursed about my new Book, which was to be suppressed. I answered, that there was little Probability in what he told me, because my Lord Chancellor had put out an Order, whereby the Book-seller was expressly forbidden to communicate any Copy to any Body whatsoever without Leave from him. Whereupon Pralard said, without any Hesitation, that he had seen a Copy in the Hands of those Gentlemen. I do not tell you a Story, added he; they were upon that Part of your Book, where you speak of the vulgar Translation. M. Herman, Canon of Beauvais, has done you Justice; for he very much approves that Passage. I leave it to you to judge, whether it was proper that my Book should be examined by those Gentlemen, with whom I fell out on account of their Writings relating to the *Perpetuity of the Faith* against M. Claude.

Dr. Faure, whom you know, and whose Testimony cannot be suspected in this Affair, whereof he was thoroughly informed, desired to discourse with me about it in private. Though he is a Friend to the Bishop of Condom, and keeps a strict Correspondence with the Gentlemen of *Port-Royal*, he could not forbear intimating to me, that he took part in my Affliction. Upon my giving him a plain and faithful Account of what had passed on that Occasion, he told me that he was fully persuaded of what I said, and that it was rather the Fault of the Approbator of the Book, who had been named by my Lord-  
G<sup>r</sup> Chancellor,

Chancellor, than of the Author, who had followed the received Laws of the Kingdom for the Approbation of Books. As I was giving him a particular Account of the Reasons alledged against my Book, and of my Answers contained in a Memorial, he interrupted me all of a sudden. These are not, said he, the true Reasons why the Suppression of your Book is resolved upon. There are others you have not been acquainted with. You speak too freely of St. *Augustin*; and 'tis thought the Jesuits, who are your Friends, have a hand in it.

It was in vain for me to represent to the Doctor, that the Passages, wherein I mentioned St. *Augustin*, did not concern any Doctrine, but only some Facts relating to Grammar and Critick. He answered me, like a zealous *Augustinian*, that the Belief of the Church being chiefly grounded on that Father, any disrespectful mention of him, even in the most inconsiderable things, was striking at Religion. I perceived in a long Conversation I had with that Divine, that he has no great Skill in the Matters in Question. Nay, I was told by one of his Friends, that he has no Relish for that sort of Learning, because he believes, as many of his Brethren do, that the vulgar Bible ought to be our standing Rule; and that *Greek* and *Hebrew* are of no use to a Divine. However, perceiving that I had some Thoughts of leaving the Town quickly, at least for some time, he proposed to me a Canonship of *Rheims* for the first Occasion. I gave him many Thanks for his good Will, desiring him to consider, that such a Preferment would not suit with my Studies, which I designed to pursue either at *Paris*, or somewhere else.

As for the Jesuits, whom he does not love, because he thinks they don't approve of St. *Augustin's* Doctrine, I assured him that they had no Hand in my Book, which I writ long before I saw any of them; and that seven Years ago, at least, I desired M. *Droy*, a Friend of his, to read it. But, said I, it is a very difficult

difficult thing to remove the Prejudices of the Gentlemen of *Port-Royal* against me. I only applied myself to Father *Verjus* a Jesuit, whose Brother is a Father of the Oratory, and a Friend of mine, to send my Epistle Dedicatory to Father *de la Chaise*, that he might present it to the King, who was then at *Ipres*. The Answer I had from Father *de la Chaise*, written from *Ipres*, sufficiently shews that I have had no other Correspondence with the Jesuits concerning my Book.

Though I live in the Country, deprived of all Society, I am informed by my Friends of what passes at *Paris*, and even in other Parts. I have lately received a Letter, importing, that M. *Colbert*, to whom it has been represented, that since my Book was duly licensed, it is not reasonable that the Bookseller should lose the Charges of the Impression, has ordered M. *Gallois* to read it, and give him his Opinion about it. I should have thought that this learned Man, who is not wholly ignorant of those Matters, would have improved such an Opportunity, to do me Justice, or rather to the Printer; because neither he, nor the Author, can be convicted of any Prevarication. But far from answering the good Intentions of that wise Minister, his Answer † was, That he could not give his Approbation to a Book, wherein *St. Augustin* is not well used. But had it not been for his Correspondence with the Bishop of *Condom*, and the Gentlemen of *Port-Royal*; Equity, and even his Duty, required that he should say to M. *Colbert*, that the Author was willing to revise the Passages relating to *St. Augustin*, and even others, if they wanted to be mended.

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† M. *Gallois* himself informed his Friends of this Particular. Father *Goudin*, a learned *Dominican*, said oftentimes, that he had it from his own Mouth. That Religious did not approve it.

What you have been told about a second Edition, which *Elsevier* designs for the Press, comes in all Probability from M. *Bigot*, who has acquainted me with it. But I am sure this new Edition of my Critical History will be full of Faults; because *Elsevier* has only an uncorrect Manuscript Copy made from the printed one. Some time before that Book was talked of at *Paris*, M. *Justel* took two Copies at the Printer's in my Name, one of which was sent to the Earl of *Clarendon*, and the other to the Bishop of *London*. I had seen those two *Englifo* Lords at *Paris*. The Dutchess *Mazarin* borrowed one of those two Copies, and gave it to her Chaplain to transcribe it. *Elsevier* is to print a new Edition from that Copy \*, as I am informed by M. *Justel* and M. *Bigot*, because he cannot get the *Paris* Edition.

Perhaps you do not know, that the Bishop of *Condom*, designing to suppress entirely my Critical History, endeavoured in vain to get those two Copies sent back from *London*. But if he had succeeded, would he have prevented the printing of a second Edition in foreign Countries? I was not at *Paris*, when the Copies were seized without telling them. I expected the King's Return, to whom the Book was dedicated; and it was in that Interval, and in my Absence that the whole Plot was contrived. I returned to *Paris*, having had Notice of it by a Letter from Father *de Saillant*, Superior of the Convent of *Paris*, to whom the Bishop of *Condom* writ about it from *St. Germain*. I must also acquaint you, that Mrs. *Bilksne*, who had been at the Charges of the Impression, had a sufficient time to hide above six hundred Copies, which were not notified to the  
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\* 'Tis from the *Elsevier's* Edition, made from that faulty Copy, that the Critical History has been translated into *Latin*. This *Latin* Edition is more imperfect still; because the Translator, not being sufficiently acquainted with the Matter, made many wrong Alterations.

ART. 25. of LITERATURE. 87

Commissary, and I knew nothing of it. That Woman was so imprudent as to discover the whole Mystery, upon a Promise that the Book should be published as soon as mended: But she was bubbled by those who made her such a Promise. I have informed you of all these Particulars, according to your Desire. I am,

Belleville, Febr.  
1679.

Reverend Father,

Yours, &c.



ARTICLE XXV.

*An Account of a Phænomenon observed in the Sun, at Chalons in Champagne, August 16, 1710, at Six a Clock and 45 Minutes in the Afternoon, by M. de Mondrepuis.*

ON the 16th of *August*, the Weather being very clear, I observed the Sun with a very good Telescope, about five Foot long. At first Sight I perceived a kind of a fiery Stream, reaching from one Edge of the Sun to the other, in such a manner, that not above half a Digit of clear Light was to be seen at both Ends of that surprising Meteor.

It looked like a Comet with a long Tail, having the Figure of a Hunter's Horn, after the old Fashion, or rather of a Telescope, crossing the Sun diametrically, with a Gap at one end, and a kind of Pavilion at the other.



This *Phenomenon* appeared to me extraordinarily bright, being enlightned with the quick and penetrating Beams of the Sun ; much like a flat, red Glass, turned towards that luminous Body. Its Colour, between Purple and Carnation, was so lively and so flaming, that my Admiration was attended with some Terror. It seemed to be separated from the Body of the Sun ; but I could not consider it long enough to take the Distance. Its Head, as far as I could guess, lay *South-East*, and its Tail *North-West*. I could not observe that *Phenomenon* above fifteen Minutes, at three several times ; and always found it in the same Situation, and without any Alteration. Some few Minutes after I endeavoured to look upon it a fourth time ; but the great Light and extraordinary Brightness of that Meteor did so dazzle my Eyes, that I could not see it. Ever since the 16th of *August*, when I made those Observations, to the 20th of the same Month, when I writ this Account, the Weather proved so cloudy, foggy, and rainy, that I could not go on with my Observations.



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## ARTICLE XXVI.

**A METHOD** to confute those who attack the Authority of the Clergy, proposed by M. LE CLERC in the Account he gives of a Book entitled, Two Treatises ; one, Of the Christian Priesthood ; the other, Of the Dignity of the Episcopal Order ; formerly written, and now published, to obviate the erroneous Opinions, fallacious Reasonings, and bold and false Assertions, in a late Book, entitled, *The Rights of the Christian Church*. With a large Prefatory Discourse, wherein is contained an Answer to that Book. All written by **GEORGE HICKES, D. D.**

**SOME** will be of Opinion, that another Method [that is, different from that of Dr. Hickes] should be used in this Controversy, to confute those who oppose the Authority of the Clergy ; especially, if they are accounted Deists, or Atheists. 1. One might shew the Excellency and Usefulness of Christian Morality, and of the Doctrines on which it is grounded ; without engaging in any Point, that is obscure or controverted among Christians. 2. That in order to preserve those Notions among them, there was a Necessity that there should be publick Masters to teach them ; otherwise they would have been infallibly lost. 3. That those Masters were to be invested with a moderate Authority, and have a competent Maintenance,

Maintenance, to avoid falling into Contempt. 4. That to prevent their making an ill use of their Authority, there was a Necessity for them to set up a Form of Government, and to make some Laws, which none should be allowed to violate. These four things should be established by Arguments and Examples, and discuss'd at large; and then it would appear, that the Christian Church was to be a Society, that was to be governed by her own Laws, and particular Constitutions. These Truths being well established, as they might easily be, the Readers would find themselves disposed to receive such a reasonable Doctrine.

In the next Place, one should shew, 1. That immediately after the Death of the Apostles, who taught the Doctrine and Morality above mentioned, there happened to be, all over the Christian World, a Constitution like the moderate Episcopal Government, that is established in *England*. It would be no difficult thing to prove this Head, from the many Writings published by the learned Men of that Country. The next thing should be, to prove, 2. That this Form of Government, being of Apostolical Institution, should not have been altered by reason of some Abuses that crept into it; but only that those Abuses should have been reformed. 3. That this was the more reasonable, because the divine Providence having had a watchful Eye upon the Establishment of Christianity, 'tis not to be supposed, that the Form of Ecclesiastical Government, established by the Apostles, was an Effect of Chance. 4. That this Form of Government was less liable to Inconveniences and Abuses than any other, as it appears by Experience. From whence it would follow, that it could not be altered without an indispensable Necessity; such as a visible Depravation of the Doctrine and Manners, the Reformation whereof could not be obtained from the Bishops. In such a Case, whatever serves to restore Truth and Virtue, is lawful: For, after all, Christians are made for those two things, and not for a blind Obedience to the Will of the  
Clergy;

Clergy ; nor for a particular Form of Government, without which they cannot be saved, though their Doctrine be Orthodox, and their Lives agreeable to the Precepts of the Gospel. Again, it will follow from thence that none ought to separate from a Society, in which the Episcopal Government is established, only upon that Account, as the Presbyterians do in *England*. All these Considerations, being enlarged upon, and well proved, (as they might be,) and proposed with Mildness and Moderation, would be more effectual, than Discourses full of Anger and injurious Words, and built upon doubtful Suppositions, and Arguments that are at most probable. A Book, written according to this Scheme, by a learned, ingenious, and moderate Divine, would be very acceptable to the Publick.



## ARTICLE XXVII.

*Some PROPERTIES of the Ash-Tree, discovered by M. TABLET.*

**T**H E Ancients and Moderns knew no other Property of the Ash-Tree, but that its Fruit, Leaves and Bark, are a powerful Aperitive. They have rightly ascribed such a Faculty to that Plant, since it contains a considerable Quantity of Acids, and fixed Salt, very acrimonious, though tempered with a considerable Portion of Oil, which preserves the Parts from Corrosion. I made a Lye with the Ashes of that Tree, which served me for Fuel in the Winter; and I extracted a great deal of fixed Salt, the Savour of which did not appear to me so acrimonious as 'tis commonly said. Upon this Experiment, I thought fit to prescribe the Use of that Salt for a Difficulty or Suppression of Urine, occasioned by a thick

thick Serosity in the Blood, which cannot be filtrated through the narrow Capacity of the Glands of the Kidneys, or through the mucilaginous Matter, which sticking to the Inside of the Cavity of the Kidneys, hinders that Serosity from filling it. Being full of a *Extrivial Salt*, which gets into the Mass of the Blood, it raises such a violent Fermentation in that Liquor, that the most subtil Balsamick Particles evaporate; which occasions many Obstructions. Having therefore a good Reason to believe, as the Event made it appear, that the essential Salt of the Ash-Tree might attenuate, divide, and produce a Fluidity in those mucilaginous Humours; I prescribed it to some Persons, who had been troubled with a Difficulty or Suppression of Urine, three or four Days; and about an Hour after they had taken a Dram of it, they made Water, and were purged by Stools. I prescribed the same Dose to some Persons, who only wanted to be purged; and it had the desired Effect, without any griping in the Guts. Some Children troubled with Worms, and several Persons who had a Looseness for several Days, have been cured with that Salt. The Matter Children are generally full of, because they eat too often, and all manner of things, without digesting them sufficiently, being the only *Menstruum* proper to hatch the Eggs of Worms; 'tis no wonder, since the Salt of the Ash-Tree divides that corrupt Matter with its sharp Points, and cuts the tender Bodies of those Insects, that Children should be freed from them. The same Salt running along the Membranes of the *Abdomen*, and the Coats of the Intestines, takes off a kind of hard Lime, which sticks to them, and destroys or alters their peristaltick Motion; by which means the Cause of the Tension being removed, the Membranes resume their natural Form or Situation, on which Digestion depends. Thus I have been convinced by several repeated Experiments, that the Salt of an Ash-Tree is not only a powerful Diuretick, but also an excellent Purge: And there is more Reason to call it a *Panacea*, than the Preparation of Mercury, which is neither so universal, nor so safe a Remedy.

## ARTICLE



## ARTICLE XXVIII.

## HALL.

THE following Book has been lately published by M. Bohmer.

*Iusti Henningi Bohmeri D. Prof. & Fac. Juridic. Assessoris in Regia Fridericiana, Introductio in Jus Publicum Universale, ex geminis Juris Naturæ Principiis deductum & in usum Juris Publici particularis quarumcumque Rerum publicarum adornatum, adjecto Indice duplici. Hæc Magæburgicæ. 1710. in 8vo.*

This Work is divided into two Parts. In the first, the Author shews, 1. That Men want to be directed by the Light of Nature, and other Laws. 2. That the universal Laws ought to be divided into *Particular*, which concern the Duties of each Citizen; and *Publick*, which concern the Constitution of the State. 3. That the publick universal Law, which generally concerns all States, must not be confounded with the Law of Nations, nor with the particular Constitution of each Republick, nor with the publick Law peculiar to each State. 4. That this Doctrine is of great use to all Men in general, and to every private Person. 5. What Authors have writ concerning the *Universal Law*, such as *Grotius*, *Hobbes*, *Puffendorf*, &c.

The second Part consists of three Books. 1. The Author treats of the Origin of Societies, of the different Forms of Government, of the Power of Sovereigns. 2. Of the Right of Sovereigns relating to the publick Peace, the Conduct of private Persons, Colleges and Universities, sacred Things, Courts of Judicature, Punishments, &c. 3. Of the Duties of Subjects, with respect to the Sovereign, and to private Persons.

AUG 5

## AUGSBURG.

THE whole Title of the *New Atlas*, published by Father *Scherer*, a Jesuit, runs thus :

“ Atlas novus exhibens Orbem Terraqueum per  
 “ Naturæ opera, Historiæ novæ ac veteris monumenta,  
 “ artisque Geographicæ leges ac præcepta. Hoc est,  
 “ Geographia universa in septem Partes contracta,  
 “ & instructa ducentis ferè chartis Geographicis ac fi-  
 “ guris, cujus.

“ Pars prima exhibet Architecturam divinam, &  
 “ ea quæ in Orbe Terraqueo ipse naturæ Autor sa-  
 “ pienter constituit, appellaturque Geographia natu-  
 “ ralis.

“ Pars secunda complectitur ea, quæ concernunt  
 “ statum ac regimen Ecclesiasticum, diciturque Geo-  
 “ graphia Hierarchica, sive Ecclesiastica.

“ Pars tertia inscribitur Geographia Mariana, eaque  
 “ exhibet præcipuas per totum Orbem imagines &  
 “ statuas Deiparæ beneficiis inclytas.

“ Pars quarta est Geographia politica sive civilis,  
 “ quæ describit statum Orbis politicum, & mundi re-  
 “ gimen profanum.

“ Pars quinta vocatur Geographia artificialis, quia  
 “ in ea traditur. 1. Inventio Longitudinis & Latitu-  
 “ dinis Geographicæ. 2. Globi terrestris & Sphæræ  
 “ armillaris compositio ac usus. 3. Tam Optica quam  
 “ Geometrica, eaque multiplex, Planisphærii terres-  
 “ tris compositio ac usus. 4. Modus & regulæ accu-  
 “ ratiores delineandi quascumque Mappas Geographi-  
 “ cas. 5. Mapparum hætenus editarum, etiam nauti-  
 “ carum, censendi ratio, censura & usus.

“ Partem sextam constituunt Tabellæ Geographicæ  
 “ totius Orbis Terraquei, exhibentes locorum præci-  
 “ puorum Longitudinem & Latitudinem Geographi-  
 “ cam.

“ Pars septima appellatur critica, & continet ea,  
 “ quæ Antiquis non sat cognita, hodie de novo inventa-

“ etc.

## ART. 28. of LITERATURE. 95

“ aut emendata sunt quoad Geographiæ Artem, Historiam, Technicam & Astrologiam. Auctore  
 “ R. P. Henrico Scherer Societatis Jesu, cum Facultate Superiorum. Augustæ Vindel. Dillingæ & Francofurti. Apud Joannem Gasparum Bencard Bibliopolam. Anno 1710.

This *Atlas* is neatly printed, and upon good Paper. The third Part is an Abridgment of the *Atlas Marianus* published by Father *Gumpfenberg* in three Volumes.

*This Work of Father Scherer has been mentioned in the first Volume of these Memoirs.*

## FRANCFORT.

ALL the Negotiations, relating to the ninth Electorate, have been collected in two large Volumes in *Folio*. The Acts, and the chief Pieces published upon that important Affair, are inserted in that Collection.

## AVIGNON.

Father *Rigault*, a *Minime* of *Provence*, has published a *Perpetual Calendar*, engraved here, and adapted to the *Julian* and *Gregorian Style*. That Calendar consists of six Tables engraved upon the same Plate: By the first one may find the Dominical Letters for any Year, either past, or to come. The second contains the Golden Number, with the Epacts underneath. The third is for the Cycle of the Sun. The fourth for the *Roman Indiction*. The fifth shews on what Day of the Week each Month of a certain Year begins. By the sixth, one may know on what Day of the Month a Day of the Week of a certain Year falls.

The same Father has also put out another Table engraved, which contains a *Calculation of all the Eclipses*,  
 there



that will happen within these forty Years. To which he has added a Table of all the Moveable Feasts, for the same Number of Years. Lastly, he says he will shortly publish a *Theoretical and Practical Horography*, demonstrated by Arithmetical Rules, and Geometrical Principles.

## P A R I S.

**A** New Translation of *Eutropius*, with historical Remarks, is actually in the Press.

M. *Gauger* has published the Resolution of a Problem, which he had proposed, concerning the Manner of making new Thermometers and Barometers of all Sizes. The Resolution of that Problem appeared impossible to several Mathematicians; and they will be surpris'd to find it demonstrated. M. *Gauger* goes farther still: He shews how his Demonstration may be put into Practice, and how the new Thermometers and Barometers may be made as exact and convenient as any one can desire. Lastly, he shews how some Imperfections of the old Thermometers and Barometers may be mended, that those, who will continue to make use of them, may bring them to a greater Exactness.

A large and very accurate History of *Dauphiné*, written by M. *de Valbonnet*, first President of the Chamber of Accounts at *Grenoble*, will be shortly published in one Volume in *Folio*.



## ARTICLE XXIX.

**BIBLIOTHEQUE CRITIQUE,**  
ou Recueil de diverses Pieces Critiques,  
dont la plupart ne sont point imprimées,  
ou ne se trouvent que très-difficilement;  
publiées par M. DE SAINJORE,  
qui y a ajouté quelques notes. Tome  
troisième. Paris, 1710.

That is,

*A Critical Bibliothegue, or a Collection of Critical Pieces, most of which were never before printed, or are grown very scarce, publish'd by Mr. DE SAINJORE, who has added some few Notes to them. The Third Volume. Paris, 1710. in 120. Pagg. 556.*

**M.** SIMON, who thought fit to conceal himself under the Name of *Sainjore*, is the Author of this *Bibliothegue*. The First and Second Volumes came out in the Year 1708, and the Third and Fourth were lately published. There are several Passages in the two last, wherein the Author reflects upon the *Benedictins*, and many private Persons; Besides, he makes very free Observations upon Relicks, and some Practices of the Church of *Rome*; and mentions some Particulars, the Discovery whereof must needs be unacceptable to several People. 'Tis therefore

fore no Wonder, if this Work has been condemned and suppressed as soon as it was published. The Third Volume, of which I am to give an Account, contains forty-two Chapters. I shall take notice of the most remarkable Passages, and enlarge more or less according to the Nature of the Subject.

I. The Case of the Prince of Neuburg, Abbot Com-mendatary of *Festen*, against the *Benedictins* of the Congregation of *St. Maur*, takes up the first Chapter. That Piece was printed at *Paris* in 1675; but it is grown so scarce, that *M. Simon* thought fit to reprint it in this Collection; because, says he, it may be of great use to the Bishops, Abbots, and other Clergymen, who are often engaged in Law-Suits with the *Benedictins* of that Congregation.

II. The Columns of *Seth*, mentioned by *Josephus*, make the Subject of this Chapter. That Historian says they were set up in the Land of *Siriad*; but that Country is unknown to us. Our Author conjectures, that the Jews contrived these Columns from those of the *Egyptians*, mentioned in a Book of *Manetho*, entitled, *Of the Interpretation of the sacred Books of Mercury the Second*. If we may believe *Manetho*, who was an *Egyptian*, *Mercury II.* composed his Books from the Inscriptions, written by *Mercury I.* in the sacred Language of his Country, and placed in the Land of *Siriad*. Thus we read of a Land of *Siriad* in *Egypt*, as well as in *Judea*; but 'tis no easy thing to know in what part of that Country it was. However, if the History of *Manetho* is genuine, the Land of *Siriad* must be looked for in *Egypt*. 'Tis impossible to know whether the *Egyptians*, or the Jews, were the first Contrivers of those Columns. What seems to be certain, says our Author, is, that *Josephus*, who mentions the Columns of *Seth*, has inserted in his Works several things, which he took from the *Egyptians* and *Hellenistical Jews*. He is also accused, not without Reason, of applying to his Nation what *Manetho* says of the Kings Shepherds of *Egypt*, and of metamorphosing *Egyptians* into  
Hebrews.

*Hebreus*. He, or some *Hellenistical Jew* before him, might have done the same, with respect to the Columns in question.

III. The Author thinks, that most of the Apocryphal Books, ascribed to the Patriarchs, and quoted by the ancient Fathers, were forged by the *Hellenistical Jews*, or those half-Christians, who took many Things from those *Jews*, and from the *Platonick* Philosophers. Such were the *Gnosticks*, so famous in the very beginning of Christianity. It were to be wished, says *M. Simon*, that those ancient Apocryphal Books were still extant: They would be of great use to clear many Passages of the Fathers, especially in *Clement Alexandrinus* and *Origen*. We have still a long Fragment of the Book of *Enoch* in *Synceilus*, full of magical and cabballistical Superstitions unworthy of that Patriarch. Father *Kircher* undertook to prove the Authentickness of that Book. *St. Jerome* had quite another Notion of it; for he observes (*In Catal. Script. Eccles.*) that most People rejected the Epistle of *St. Jude*, because they could not believe that he would have quoted such a spurious Book. That Father supposes in another place (*Comm. in cap. 1. Ep. ad Titum.*) as a certain thing, that the Book of *Enoch* was Apocryphal; and that the Apostles did not scruple to quote such Writings. *Origen* mentions that Book with great Caution; but *Tertullian* (*Lib. de hab. mul. c. 3.*) and other ecclesiastical Writers, are very fond of it. It was generally believed in those Times, that the Angels had assumed humane Bodies, and married Women. This Opinion was countenanced in the Book ascribed to *Enoch*; which seems to be the true Reason why those ancient Fathers expressed so great a Zeal for that spurious Piece. But that very thing may make one conjecture, that the Book of *Enoch* was forged by the *Hellenistical Jews*, who invented that Story from a Passage in *Genesis*, which they misunderstood. Nay, the Forgery might be ascribed to some Christians, especially to the *Gnosticks*, who brought into the Christian Religion the Opinions of those *Jews*. *Kircher* was so extravagant, as to maintain the Truth of the above-mentioned Opinion concerning the Marriage of Angels.

That Jesuit made it his Business to assert several Paradoxes. St. *Augustin* (*De Civit. Dei, Lib. 19, c. 23.*) infers from the Authority of St. *Jude*, that *Enoch* writ a Book; but he believes it had been interpolated. The Fragments of that Book, that are extant in the *Last Will of the Twelve Patriarchs*, an ancient Piece, quoted by *Origen*, seem to intimate, that it was written after the Death of Jesus Christ. Those Fragments contain only some moral Precepts, and the Prophecies relating to the Messias: But it appears, from other Fragments of the Book of *Enoch*, that there were many things in it, shewing the Antiquity of the *Jewish* Nation, in opposition to the *Egyptians*, who pretended to have invented Astronomy, Magick, and many other Sciences. This is the Substance of the third Chapter.

IV. In the Fourth, M. *Simon* mentions a Collection of Letters, written by *Isaac Vossius* to M. *Bigot*. *Vossius* says in one of those Letters, that he had been desired, in M. *Simon's* Name, not to write against his Critical History. M. *Simon* denies it; and at the same time observes, that the Canon of *Windsor* had a great Skill in polite Learning, but was not sufficiently qualified to write upon the Subject in question. He adds, that though there are many learned Men at *Paris*, few understand those Matters. He informs us, that M. *Goulé*, a young Clergy-man of *Rouen*, designs to publish that Collection of Letters, and those of *Nicolas Heinsius*, written to the same M. *Bigot*. They are more considerable for the Beauty of the *Latin* Style, than for the things contained in them.

V. The Design of this Chapter is to shew, that the *Latin* Translation of the History of the Council of *Trent*, written in *Italian* by Cardinal *Palavicini*, is very unfaithful. Father *Giattini*, a Jesuit of *Palermo*, is the Author of that Version, printed at *Antwerp* in 1670, and made from the second *Italian* Edition, which came out in 4to. in the Year 1664. The Author takes notice of several Mistakes of that Translator, and observes that the *French* Version of *Josephus*, by M. *Arnould d'Andilly*, is also very faulty.

VI. The

VI. The next Chapter contains an Account of the *Specimen Historiæ Arabum*, &c. published at Oxford by the learned Dr. Pocock. 'Tis an excellent Work, and M. Simon does highly commend it.

VII, VIII. He makes some Observations upon the *Ratio Studiorum* of the Jesuits, printed at Rome in their College in 1586. That Book is very scarce: 'Tis thought there is but one Copy of it in France, lodged in the Library of the Dominicans of Toulouse. M. Simon believes that Mariana inserted several things out of it in his Book, wherein he took Notice of the Defects of his Society. A small Treatise, entitled *De Opinionum Delectu*, printed in the *Ratio Studiorum*, provoked the Dominicans to such a Degree, that they complained of it to the Spanish Inquisition, as if the Jesuits had not expressed a due Veneration for the Doctrine of St. Thomas. The Jesuits published a Second Edition of the *Ratio Studiorum* at Rome in 1691. but without the *Delectus Opinionum*. The Preface to this Second Edition is worth reading, because it contains the Reasons why the first was suppressed. The Tract concerning the Choice of Opinions was left out, in Compliance to the Dominicans, who were then very powerful in Spain. However, the Society did not despair to reprint it, when those Disputes would be over: But they increased afterwards, instead of ending; and at this very Day both Parties are more incensed one against another than ever they were; and there is no Probability of a Reconciliation. Divines, says the Author, *Gens ratione furens*, are not willing to practise this excellent Maxim, which they might learn of a Poet.

*Non sentire bonos eadem de rebus iisdem,  
Incolumi licuit semper amicitia.*

The Author observes, at the end of this Chapter, that the Gentlemen of Port-Royal are not very exact in their Quotations, and don't much care to consult the Originals.

IX. This Chapter contains some critical Remarks upon the Writings of a Professor of the *Sorbonne*, who undertook to confute the modern *Anti-Trinitarians* in his Lectures. The Author pretends, that several Passages of the Scripture, alledged by the Doctor against those Hereticks, and formerly by the Fathers against the *Photinians* and *Arians*, are now of no use against the *Anti-Trinitarians*. Those, says he, who are acquainted with the present Controversy between the Orthodox and the *Socinians*, leave those Arguments in the Books of the *Master of the Sentences*, and of some other Divines who follow him: They ought not to be used in our Disputes with those subtle and cunning Hereticks. He alledges, as an Instance, these Words in *Genesis* xix. 24. *Then the Lord rained upon Sodom and upon Gomorrah Brimstone and Fire from the Lord out of Heaven*; and adds, that the most learned Commentators, in these latter Times, acknowledge that these Words, *the Lord from the Lord*, are a mere *Hebraism*, which signifies only *the Lord from himself*; and not a Distinction of Persons in God. He does not blame the Professor for quoting the Passage in the first Epistle of St. *John* Chap. v. against the *Socinians*; but only for alledging it as an undeniable Proof of the Trinity. Those subtle Hereticks, says he, will doubtless answer, that there are many Divines, even among the *Roman Catholics*, who believe that the Passage, concerning the three Witnesses in Heaven, ought not to be understood of a Distinction of three divine Persons in one Substance, but of an Unity of Consent. Whereupon he quotes *Gaillandus*, Doctor of the *Sorbonne*, the Author of the common Gloss, and Father *Amelose* of the Oratory, in their Notes upon that Passage. He observes, that the learned Criticks, who carefully enquired for the best *Greek Manuscripts* of the New Testament in the Libraries of *Rome*, under the Pontificate of *Urban VIII.* could not find the Verse in question in any Manuscript. Their Collection of various Readings, from the best MSS. in *Rome*, is to be found at the end of the *Catena Græca*, upon St. *Matthew's* Gospel, printed at *Rome* in *Folio*, in *Greek* and *Latin*. The Professor says, that Cardinal *Ximenes*, who inserted that Passage in his

*Greek*

Greek Edition of the New Testament, took it from some MSS. of great Antiquity. M. Simon maintains, on the contrary, that the Cardinal did not find it in any Manuscript. *Stunica*, who saw all the MSS. made use of for the Edition of *Complutum*, being press'd by *Erasmus* upon this head, could not name any one, wherein that Passage was to be found. As for what concerns the Authority of the Fathers, the Author maintains, that all the *African* Writers, who mention that Verse, lived after *St. Augustin*, who had it not in his Bible. But, says he, how comes it that, this Bishop, who was conversant in the Writings of *Tertullian* and *St. Cyprian*, could not see in those Fathers what our modern Divines pretend to find in them? When therefore *Tertullian* and *St. Cyprian* say *tres unum sunt*, they apply the three Witnesses upon Earth, viz. the Spirit, the Water, and the Blood, to the three divine Persons. Accordingly, *St. Augustin*, following the Explication received in his Church, shews that the three Witnesses upon Earth denote the Father, the Son, and the Holy Ghost.

X. The Author maintains, that *Euthymius* did not write a particular Book against the *Latins*, as the Gentlemen of *Port-Royal* affirm; and that there is no such Book in the King's Library.

XI. The next Chapter contains some Reflections upon the new Edition of *St. Augustin*, published by the *Benedictins*. The Author pretends that they have committed abundance of Mistakes and Overights; and gives several Instances of it. I shall only take notice of the first. *St. Augustin*, in the 14th Chapter of his Book *de Dono Perseverantie*, quotes these Words of *St. John's Gospel*, Chap. xiv. 1. *Credite in Deum, & in me credite*. The *Benedictins* observe upon this Passage, that there is in the *Louvain*-Edition, *Creditis, you believe*; but in other Editions, and in the MSS. there is, according to the Greek Text, *Credite, Believe*. *A shameful Ignorance!* says the Author. *Any School-Boy, who has learned the Rudiments of the Greek Tongue, knows that*



*is itself is both in the Indicative and Imperative Mood; and consequently, that it may be rendred You believe, and Believe. Our Author does not despise all the Editions of the Fathers, published by the Benediftins: He very much commends that of St. Hilary ascribed to Dom Contant, a Monk of that Order. There is, at the End of this Chapter, a scandalous Story concerning that religious Society, which I don't think proper to mention.*

XII. M. Simon informs us, that Father Bernard de Montfaucon is the Author of the Book printed at Rome in 1699. with this Title, *Vindicie Editionis S. Augustini & Benediftinis adornate, adversus Epistolam Abbatis Germani, Auctore D. B. de Riviere*. That pretended German Abbot is Father Langlois, a Jesuit of Clermont-College. This Chapter contains another Particular. Some Years ago the Dominicans of Rome were ready to make an Union, or rather an Offensive and Defensive League with the Gentlemen of Port-Royal, under pretence that the latter affirmed that their Doctrine was the same with that of Thomas Aquinas. This Union would have been concluded, if Father Goudin, since Prior of the great Convent of the Dominicans at Paris, had not prevented it.

XIII. XIV. XV. M. Simon, in Answer to the Bishop of Meaux, who had censured his Books, undertakes to shew that Grotius, Arminius, and the true Arminians, are not Semipelagians. He says, that he has not blindly followed Grotius, since he takes notice of several Mistakes of that learned Man. He shews the Necessity of Critical Learning to understand the Scripture. He maintains, that a Man may depart from some particular Doctrines of St. Augustin, without being a Pelagian or a Semipelagian; and that he can't be charged with Pelagianism, without involving in the same Accusation the ancient Ecclesiastical Writers, who lived before St. Augustin.

XVI. M.

XVI. *M. Arnauld* is not the only Author of the French Translation of the New Testament, commonly called the *Version of Mons: M. de Sacy*, and *M. Nicole* had a Hand in it; and some say, that *M. le Maître* was one of the Translators. That Version, says the Author, looks more like a Paraphrase than a Translation, and is written in a pure and intelligible Style; which is the Reason why it is so much esteemed, especially by the Ladies. The Gentlemen of *Port-Royal*, if we believe *M. Simon*, who are Masters of the Art of Speaking, have but little Skill in the Critick of the Scripture.

XVII. We are told in this Chapter, that those Gentlemen, who were abused in the Epistle Dedicatory prefixed to the New Testament of Father *Amelotte*, prevailed with the Bookseller to suppress it in the Edition of the Year 1688. *M. de Peresux*, Archbishop of *Paris*, to whom that Epistle was inscribed, being dead, they persuaded the Bookseller to print another, addressed to his Successor. I omit some other Particulars mentioned in this Chapter.

XVIII. As soon as the Jesuits appeared in *Spain*, the Divines of that Country looked upon them as Men who brought a new Theology into the World. The *Dominicans*, who were then in Possession of the Schools, suspected that new Order; and made a Statute, in Concert with the *Augustins*, importing, that their Professors should bind themselves by an Oath, to teach the Doctrine of *St. Augustin* and *St. Thomas*. *Basil Ponce de Leon* (otherwise called *Poncius Legionensis*) published a small Tract in the *Spanish* Language upon that Statute. That Book was translated into *Latin* by a *Polander*, and printed in 120. in the Year 1632. Our Author makes several Reflections upon it, and upon that Oath; which is also taken by the Divines of *Salamanca*, and the barefooted *Carmelites*. 'Tis observable, that the same Professors, who swear that they will follow the Doctrine of *St. Augustin* and *St. Thomas*, pretend

“ 5. Quare improbi in judicium producti haud quam subsistent, neque stabunt flagitiosi in comitiis justorum.

“ 6. Etenim vita justorum curæ est Autophyi : Vita autem impiorum disperibit.

This Version is somewhat affected ; and being rather a Paraphrase than a mere Translation, *Bucer* thought fit to add another Translation more literal. The first Verse, translated literally, runs thus : *Felicia illi viro, qui non fuit in consilio impiorum, & in via peccatorum non stetit, & in sede versutorum non sedit.* That Commentator explains most *Psalms* in a literal Sense : Thus, for instance, he understands the 22d *Psalms* of *David*, and the 45th of *Solomon*; as Types of *JESUS CHRIST*. *Solomon*, says he, is praised in that *Psalms*, for his Beauty and great Eloquence, for his Valour and Power, for his Magnificence and that of his Spouse, and for the Happiness of his Children. I shall occasionally observe, that when this Commentary came out, it was bought and admired by the *Roman Catholics*; but when they came to know that *Bucer*, a Protestant Reformer, was the Author of it, they cry'd it down as an heretical Book.

XXVII. This Chapter is only an Extract of a small Book, written by *Francis Balduinus* (in French *Baudouin*) against *Calvin*. *Francisci Balduini Responsio altera ad Joannem Calvinum*. This Civilian complains, that *Calvin* had published some Letters, which he writ to him in his younger Years, and at a time when he did almost idolize him, *prope Calvinolatra*. He accuses him of being a Plagiary, who had only interpolated, polished, enlarged, and rendered into French the Commentaries of *Bucer*, and *Oecolampadius*. 'Tis certain, says *M. Simon*, that abating *Calvin*'s polite way of writing, he was not a very great Man. I suppose he means only, that *Calvin* was not a very great Critick. *Balduinus* accuses him of several Mistakes, of confounding *Pella* upon

upon the *Jordan* with a Town of that Name in *Macedonia*; of saying that *Sabellius* lived after *Arius*, &c. Those, who desire to have a further Account of this Quarrel, may consult *M. Bayle's* Historical and Critical Dictionary, in the Article *Baudouin*.

XXVIII. *M. Simon* gives us his Thoughts about the Commentaries of *Conrad Pellicanus* upon the Bible. He says, the *Zuinglian* School of *Zurich* had at first very great Men, whom he prefers to the first *Lutherans* of the School of *Wittenberg*, in what concerns the Science of the Scripture. Such were *Leo de Juda*, *Pellicanus*, *Theodorus*, *Bibliander*, *Bullingerus*, and some others. *Pellicanus* had been a *Franciscan* Monk: His Life, written by *Melchior Adam*, contains several curious Particulars. His Commentaries were printed at *Zurich*, in several Volumes in *Folio*. That Commentator keeps generally to the literal Sense. He, and the other *Zuinglian* Divines, says *M. Simon*, are sometimes too Philosophical, and too much inclined to believe that the Heathens will be saved. *Pellicanus* discovers a greater Ability in his Commentaries upon the Old Testament, than in those which he published upon the New. If I am not very much mistaken, says *M. Simon*, the desire of getting a Wife, was the chief Reason that moved him to embrace the Reformation: For in the very beginning of his Commentary on *Genesis*, upon these Words, *It is not good that Man should be alone*, he inveighs against Celibacy, which brought so many Inconveniencies into the Church. The Author gives a great Character of *Pellicanus*, and believes he may be placed among the good Commentators upon the Scripture.

XXIX. A Collection of various Readings upon *St. Matthew's* Gospel, published by *Saunders* at *Helmstadt*, in 1672. makes the Subject of this Chapter. Our Author does very much commend that Book, especially the fine Remarks contained in the *Prolegomena*. He thinks that Critick ascribes too great an Antiquity to some *Hebrew* MSS. of the Bible.

XXX. This

XXX. This Chapter contains an Account of a curious Book, entitled, *Fortalitium Fidei*. That Book was written in *Spain*, in the Year 1439. by a *Franciscan* Monk. There are several Editions of it. It was printed at *Nuremberg* in 1449. in *Folio*, and at *Lyons* in 1525. in 8vo. M. *Simon*'s Edition came out in 1487. The greatest Part of that Work runs upon the Controversies that were then on foot against the *Jews*, and the *Saracens*, or *Mahometans*. The Author alledges the Objections of the *Jews* against the Christian Religion, and answers them. In the next place, he relates many cruel Things done by the *Jews*, especially in *Spain*, out of Hatred for Christianity. He maintains, that Christians ought not to use any *Jewish* Physician. It has been found, says the Author of the *Fortalitium Fidei*, that the *Jewish* Physicians, at their solemn Festivals, boast of having killed many Christians. 'Tis true, the *Jews* mortally hate the Christians; but 'tis very unlikely, that the *Jewish* Physicians, a sort of Men very greedy of Gain, should be willing to lose their Reputation by such wicked Practices. 'Tis certain, the *Jews* were very powerful in *Spain*; and perhaps their great Power raised several Enemies, who forged such Stories to render them odious. What the Author adds, that the *Jews* have a great Skill in the Art of Poisoning, seems to proceed from the same Cause. Perhaps it might be said, that the Monks, especially the Mendicant Friars, one of whom this Author was, grew jealous of the great Authority of the *Jews*. M. *Simon* observes, as to the Miracles that are said to have been wrought upon Occasion of the *Jews*, that one half at least ought to be rejected. The fourth Book of the *Fortalitium Fidei* concerns the History of the *Saracens*: The Author answers their Objections against the Christian Religion. There are many curious Facts in that Work, not to be found any where else. In the Fifth and last Book, the Author discourses of *Demons*, and of their Nature and great Knowledge.

XXXI. M. Simon makes several Remarks upon the Habits of Clergymen, occasioned by a Book of Dr. Boileau, upon the same Subject, printed at Rouen in 1704. and not at Amsterdam, as 'tis said in the Title-Page. The Design of many Canons, says M. Simon, that have been made in several Councils upon that Subject, was only to distinguish Ecclesiasticks from other Men, who out of Vanity wore Cloaths of different gaudy Colours, and of a particular Fashion. It was thought fit that they should be modest, even in their Habits; and that their Cloaths should be neither too short nor too long. *Indumenta*, says a Council held at Poitiers in 1396. *nimia brevitâte aut longitudine notanda*. The Modesty of a Clergyman appeared in his Cloaths, when he affected nothing that was singular, and only followed the Custom of his Country. *Clerici*, says a Synod of Langres held in 1404. *servent modum regionis, dum tamen coloribus aut pannis non utantur valde pretiosis, nec nimium fulgidis aut sordidis*. The Clergy did not wear then Cloaths of a particular Colour: They were only forbidden to wear Red, Green, or any other such Colour. In former Times there was no Distinction of Cloaths between the Clergy and the Laity: All Men of any Note wore long Cloaths, as one may see in old Pictures. None but the common People wore short ones: Which occasioned the Word, *Courtant de boutique*. None were called then *Gown-Men*: But because short Cloaths appeared by degrees to be very convenient, they grew fashionable. However, the Magistrates and the Clergy continued to wear long Cloaths; an Ecclesiastick could not wear a short Gown, reaching no lower than his Knee, without acting against his Character. It was chiefly upon this Occasion, that the Councils ordered that the Gowns, or Habits of the Clergy, should hang down to their Heels: *Clericorum Vestes sint talares*. I am persuaded, continues M. Simon, that the long Mantles of our Prelates, and the long Trains of the Cardinals, are an Effect of Vanity and Ambition; but every body is so used to see those long dragging Trains, that none but ill humour'd Men will

will find fault with them. The Bishops and Cardinals distinguish themselves thereby from the inferior Clergy. He adds, that the black Cloaths of Ecclesiasticks in the *West* are only of these latter Times; and he thinks that Colour is more proper for Monks, to shew their State of Penitence and Mortification, than for Ecclesiasticks. Our Author owns, that the Book of Dr. *Boileau* is full of good and curious Learning; but he very much questions, whether his Description of the Bishops of *France* will be acceptable to those illustrious Prelates. We don't live, says he, in those ancient Times, when it was said of the Bishops, *Crosse de bois, Eveque d'or.*

XXXII. XXXIII. These two Chapters, or rather Treatises, concerning *Relicks* and *Indulgences*, are very curious, and will afford me a great deal of Matter. I hope the Readers will not be displeased, if I rather chuse to publish hereafter a large Extract of those two Pieces, than to give now a superficial Account of them.

XXXIV. The Author mentions a Book, published at *Cologne* in 1508. by *Magdalinus* a *Dominican Monk*, with this Title, *Correctorium Biblie*, &c. He alledges several Remarks of that Author, and makes some Critical Reflexions upon the ancient Books, called *Correctoria Biblie*.

XXXV. Father *le Long*, designing to publish a *Bibliotheca Sacra*, consulted *M. Simon* about it. This Chapter contains *M. Simon's* Answer; wherein he gives him several important Advices upon that Work, which has been published since in 8vo. with this Title: *Syllabus omnium Scripturæ Editionum ac Versionum serie Linguarum quibus vulgatæ sunt dispositarum, cum Notis historicis ac criticis.*

XXXVI. *M. Simon* having received a Copy of that Book, before it was printed, made several Remarks upon it. He expresses a great Contempt for the *Bibliothèque*

## ART. 29. of LITERATURE: 113

*liothèque of Ecclesiastical Writers*, published by Dr. Du Pin. I can hardly believe, says he, that this Doctor, who has got some Reputation among the half-learned, is the Author of that *Bibliothèque*. His Extracts are so full of Faults; that I thought he had only pointed out to young Scholars some Passages in the Books, of which he made those Extracts. That Author does not seem to understand *Latin* in many Places; far from understanding *Greek* Books; which he has also abridged. Mr. *Simon* takes notice of several Mistakes committed by Father *le Long*; and criticizes upon him with great Freedom.

XXXVII. This Chapter contains a Discourse sent, or supposed to be sent from *Holland*, to a learned Gentleman at *Paris*. The Author undertakes to vindicate the *Hebrew Bible*, published at *Amsterdam* in 1705. by M. *Vander Hoogt*, against a *Critical Analysis* of that Bible, inserted in the Supplement to the *Paris-Journal* in the Year 1707.

XXXVIII. The late M. *du Hamel* published at *Paris* in 1699. a Second Volume of literal Remarks upon the most difficult Passages in the Scripture. M. *Simon* makes several Reflexions upon those Notes. Among other things, he blames the Author for censuring *Mercerus*, because upon these Words of *Job* xix. 25. *I know that my Redeemer liveth*, &c. that Commentator follows the *Jewish* Interpreters, who do not believe that this Passage ought to be understood of the Resurrection. The *Jews* are no less persuaded of the Resurrection of the Dead than the Christians; and yet none of them did ever alledge those Words to prove that Doctrine, as *Gerard Vossius* observes.

XXXIX. XL. XLI. XLII. In the four last Chapters, M. *Simon* answers a Book, which the Abbot *Faydit* writ against him. I need not give an Account of that Dispute: It runs upon several Subjects, that have been frequently treated of. I shall only observe, that M. *Simon* does not believe, that Purgatory can be proved by the Scripture, without the help of Tradition.\*

VOL. II.

I

ARTICLE

\* An Account of the Fourth Volume of this *Bibliothèque* may be seen in Art. XXXI.





## ARTICLE XXX.

JOHANNIS Frickii V. D. M. Britannia rectius de Lutheranis edocta ; seu de Fide Lutheranorum in Romanam minimè pronâ, & de orto apud Britannos è Libello Helmstad. Scandalo Epistolæ Diatribæ ad Reverendum Tho. Ittigium, &c. Ulmæ 1709.

That is,

England better informed about the Lutherans:  
Or, *An Epistolary Discourse inscribed to the Reverend M. Thomas Ittigius, shewing that the Lutherans are not inclined to Popery, &c.* By M. John Frick, Minister of the Word of God. Ulm, 1709.

**M.** FRICK \* answers ten Questions proposed by the illustrious Society, established in *England* for the Propagation of the Christian Faith. Those Questions were occasioned by a Change of Religion, which made a great Noise in *Germany* some Years ago, and by an *Answer* ascribed to some Divines, who are said to have favoured that Change. The Questions are as follows.

I. Whether the Princess, who turned *Roman Catholic*, made some Resistance to continue in her Religion ?

II. Whether

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\* Taken from a foreign Journal.

II. Whether the Prince, her Father, approved that Change?

III. Whether any Preachers, belonging to the Court, spoke freely against that Change in their Sermons?

IV. Whether the Princess was obliged to make a publick Abjuration of her Religion, tho' she was promised to be dispensed from it?

V. Where that Abjuration was made; and in what Words?

VI. Whether the Divines of *Helmstadt* have been consulted, either in publick or in private; and what Answer each of them made?

VII. What was the Judgment of that University about the *Answer* \* in Question, which it came out?

VIII. How the other Universities of *Germany* behaved themselves in relation to that Affair? Whether their Divines writ against that *Answer*? or whether it appears by their Writings, that all the *Lutherans* look upon it with Indignation?

IX. How that *Answer* came to be published?

X. In what Writings the Papists boast of a pretended Conformity between them and the *Lutherans*, either at *Mentz*, or *Cologne*, or elsewhere?

M. *Frick* highly commends the Zeal which the *English* express for the Protestant Religion; but at the same time he wonders they should be so much alarmed, as if *Lutheranism* was in great danger, by reason of a  
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single

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\* *Viz.* The *Answer* that was immediately ascribed to M. *Fabricius*, and then to the Faculty of Theology at *Helmstadt*.

single Piece ascribed without any Proof to a single Doctor; or, at most, to a whole University. Nay, he pretends that several *English* Divines, and even some Court-Bishops, have shown as great an Indulgence for the Church of *Rome*, as is imputed to the Divines of *Helmstad*; and yet the *Lutherans* never ascribed to the Church of *England* the Opinions of some private Men. *Nec nostratum quisquam ob paucos antiquos toti Ecclesie Anglicanae dicam scripsit.*

The Author, in order to justify the *Lutheran* Church, alleges the Testimony of Dr. *Spener*, a Man of great Piety and profound Learning. That venerable Divine being consulted upon this Question; *Whether a Protestant Princess, courted by a Roman Catholick Prince, could hope to be saved, if she made an Abjuration of her Religion?* affirmed the Negative, and proved it by undeniable Arguments. In the next place, M. *Frick* mentions some Protestant Princesses of *Germany*, who, by the Direction of their Ghostly Fathers, refused to be made Queens, notwithstanding all the Sophisms of the Jesuits.

After these Observations, the Author answers the Questions proposed by the *English*.

1. As to the First, he says (only upon a Hear-say) that the Princess did not yield without great Reluctancy; and that she was prevailed upon at last by a base and rash Divine, (*He is dead since*) who was so bold as to answer for the Event, and to pretend to give a good Account of it to God at the last Day.

2. As for the Second Question; what has happened since is an Answer to it.

3. Upon the Third, he answers, That many Divines of that Country, and even some of those who frequented the Court, gave their Judgment about that Case with a truly Apostolical Freedom. He mentions two (M. *Niecamp*, and M. *Knopp*) among others; who, perceiving that their humble Remonstrances, and respectful

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ful Exhortations, produced no Effect, imitated the Zeal of *St. Ambrose*, though in a more respectful manner; and declared to the Prince, that they could not give him the Communion with a good Conscience. An ill Construction was put upon their Christian Boldness: However, they have been applauded for it every where; and being deprived of their Offices, they have got good Preferments at *Hanover* and *Hildesheim*.

4. 5. Upon the Fourth and Fifth Questions, *M. Frick* can hardly believe that the Dutchess was promised to be dispensed from making an Abjuration; considering that the Church of *Rome* is very rigid in that respect. But if they made her such a Promise, 'tis certain 'twas not fulfilled; for as soon as she came to *Bamberg*, she publickly abjured her Religion before the Archbishop of *Mentz*. The Formulary was written in the *German* Language: It was presented to the Princess; and 'tis said in the Relation, that she read it with a loud Voice and a chearful Countenance. She swore Obedience to the Pope, as the Vicar of *Jesus Christ*: She promised to adhere inviolably to all the Articles of the Council of *Trent*; to live and die in the Communion of the Church of *Rome*, such as it is now; as being the only true Church, out of which there is no Salvation; and she anathematized the Religion of her Ancestors. This is taken from the Relation published at *Bamberg*, with the Archbishop's Seal put to it.

6. Upon the Sixth Question, *M. Frick* answers, that the Divines of *Helmstad* were not consulted in a Body, but every one of them in private; and that they gave their Answers in the same Manner. He has not seen their Answers; and therefore, like a prudent Man, he suspends his Judgment; and, like a good and charitable Christian, he will not be guilty of any rash Suspicion. But he maintains, that it is the constant Doctrine of the Divines of *Helmstad*, that notwithstanding the many Errors and Abuses of the Church of *Rome*, and the Pope's Tyranny, the Foundations of Faith and Salvation are not wholly overthrown. However,

they believe that none can be saved in that Church, but those among the People, who keep to the Articles of the Apostles Creed, and when they die, rely only upon the Merits of *Jesus Christ*, according to the ancient Ritual of *Mentz, Cologne, and Triers*; which is very different from the modern Ritual of the Church of *Rome*, and has always been opposed to the Papists by the *Calixtins*, like the Head of *Medusa*, as *M. Frick* expresses it. In the next place, the Author alledges several Passages of the Divines of *Helmstad*, particularly of *George* and *Ulric Calixtus*; whereby it appears, that they never thought of any Accommodation with the *Roman Catholics* that follow the Doctrine of the Council of *Trent*.

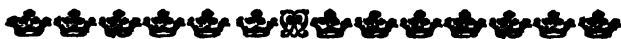
7. In Answer to the Seventh Question, *M. Frick* alledges the Protestation of the Divines of *Helmstad* against the famous *Answer*. But, because the late *M. Juringus*, to whom he writ this Epistolary Discourse, wished those Divines had not confined their Apology within the Bounds of a mere Protestation; he is so equitable as to think they had some particular Reasons to go no farther. 'Tis an easy thing for those, who see things only at a distance, to be positive in their Assertions; but if those zealous and peremptory Men found themselves in some critical Juncture, they would, perhaps, find it necessary for the publick Good, to moderate their Zeal with Prudence and Caution.

8. 9. 10. But if the Divines of *Helmstad* had some private Reasons to make only a Protestation, those *Lutherans*, who were not under the same Circumstances, cannot be charged with a shameful Silence upon that Occasion. This is *M. Frick's* Answer to the last Questions. He names six Divines of other Universities, or Parts of *Germany*, who writ zealously upon that Subject. And to make every Body sensible that the *Lutherans* are far from desiring a Reconciliation with the Church of *Rome*, he alledges several Passages of *Me-lanchthon*, whose Testimony is the more considerable, because he no less distinguished himself by his Mildness and Moderation, than by his Piety and Learning.

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## ART. 31. of LITERATURE. 119

The following Words are to be found in his last Will, made in the Year 1540. *Erunt fortassis novæ dogmatum conciliationes Sophistica post hanc ætatem, ubi restituentur veteres errores nonnihil fucati, & hæ conciliationes corrumpent doctrinæ puritatem, quæ nunc traditur. De his quoque præmonito meos, ne Sophisticas conciliationes approbent: Sed hic eruditi hortandi sunt ut advigilent, ne specie pacis & tranquillitatis recipiant dogmatum confusionem, qualis in Sirmienſi Synodo facta fuit.* That is, "Perhaps some Sophists will hereafter propose a new Accommodation, to restore old Errors somewhat disguised, and corrupt the Doctrine that is taught among us. But I forewarn my Brethren not to approve such a Reconciliation: And the Learned are desired to have a care, that, under Pretence of Peace, they don't bring into the Church a Confusion of Doctrines, like that of the Council of Sirmium."



## ARTICLE XXXI.

### An \* ACCOUNT of the Fourth Volume of M. SIMON's Bibliothèque Critique.

I. THE Fourth Volume of the *Bibliothèque Critique* consists of fifty-two Letters. It appears by the First, written to the Count Muzio Dandini the 20th of June, 1672. that Cardinal Jerome Dandini, who assisted at the Council of Trent, left behind him some Memoirs concerning that Council, which are still extant at *Cesena*, a Town in the Ecclesiastical State. Our Author makes several Reflexions upon the Style of some Italian Writers. The Defense of Men of Letters, says he, composed by Father Barroli a Jesuit, is not written in a natural Style, and does not deserve the

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\* An Account of the Third Volume of that *Bibliothèque* may be seen above, in Article XXIX.

Encomiums which the *Italians* bestow upon it. As for *Boccaccio*, the learned Men of *Italy*, especially Preachers, did wisely to present a Petition to the Pope, that they might be allowed to read that excellent Writer. *Pala-vicini*, in his History of the Council of *Trent*, took several Expressions from him. That Cardinal writes more like an Orator than a judicious Historian, and might have expressed himself in fewer Words, and with greater Force and Clearness. The Dictionary *della Crusca* is an excellent Work; and those, who undertook to write in its Vindication, made a judicious Choice of the best Authors. There is no *Italian* Writer that can be compared to *Augustin Mascardi* for the Beauty of the Style. If it be true, continues the Author, that he was a Jesuit, and that he left his Order, because he could not have the Liberty of writing in his own Language, his Superiors were very much to blame, for not keeping a Man, who had such a noble Talent, and would have been of great use to them on several Occasions. Whereupon *M. Simon* observes, that the Gentlemen of *Port-Royal*, with an indifferent Learning, got a general Applause by their Writings against the Jesuits, because they writ in *French*, and in a good Style. The learned *Petavius*, being obliged to write against them in a Language which he had not cultivated, did it without any Success; and his great Skill in *Hebrew*, *Greek*, and *Latin*, proved of little use to him. The Jesuits perceived then too late, that they wanted Men qualified to make a vigorous Resistance against the *Port-Royalists*.

Our Author adds, that *Calvinism* made a great Progress in *France* all of a sudden, by reason of several Books written in good *French* for that time; and because the *Roman Catholics* had no Writers so well skilled in that Language. Few People, says he, are able to judge of Matters of Religion; whereas the very Women pretend to judge of the Style, when Books are written in their Language. *Boccalini* was of Opinion, that the Knowledge of *Greek* and *Latin* had more contributed to the Heresies of these latter Times, than any thing else. *M. Simon* owns that the Knowledge of

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of those two Languages, and of the *Hebrew*, have occasioned some Innovations in Religion; but he believes for many People would not have forsaken the common Doctrine, had it not been for so many Books published in their own Tongue.

The Author proceeds to give his Judgment about *James Mazzoni*. The more I read the Works of that Learned Man, says he, the more I admire his vast Erudition and his great Judgment. His *Conclusions* are his Master-piece: *Gerard Vossius* made a good use of that excellent Work. *Mazzoni* writ against the first Volume of *Baronius's* Annals, as soon as it came out, and his Manuscript, which was never published, is in the Library of the Great Duke of *Tuscany*. *M. Simon* was informed of this Particular by the Count, to whom he writ this Letter.

II. III. The Second and Third Letters, written to *M. Justel*, contain an Account of the Second Volume of a Collection of Books, composed by some modern *Greeks* against the Church of *Rome*, and printed in *England*.

IV. In the Fourth Letter, the Author mentions a Book entitled, *A Synod held at Bethlehem*, and printed at *Paris* in 1676. That Synod met on Account of the Controversy, that was then on Foot between *M. Claude* and the Gentlemen of *Port Royal*. It was published by the *Benedictins* with a *Latin* Translation. *M. Simon* says that Version is full of gross Mistakes, and gives an Instance of it. The Author of the Synod quotes *Gabriel Severus*, Archbishop of *Philadelphia*, whom he calls Μητροπολίτην τῶν ἐν ἑρῆσι ἀδελφῶν. The Translator renders those Words, *Archiepiscopum Fratrum nostrorum Creensium*; whereas he should have rendered them, *Fratrum nostrorum, qui sunt Venetiis*. Tho' *Gabriel* was Archbishop of *Philadelphia*, and not of *Crete*, he made his usual Abode at *Venice*. Besides, instead of ἐν ἑρῆσι, it should be ἑρῆσι; for so the Printers at *Venice* call that City, when they print any Book written by the Modern *Greeks*. The *Benedictins*, being ashamed of such  
a fault.



a faulty Edition, suppressed it, and published another in 1678. entitled, *Synodus Hierosolymitana*, because that Synod was actually held at *Jerusalem* in 1672. under *Deshabens* Patriarch of that City.

V. When *Nicolas Heinsius* heard that the *Benedictins* designed to publish a new Edition of *St. Augustin*, he writ the following Words to *M. Bigot* in the Year 1671. *De nova Operum S. Augustini Editione institutum laudo; velim tamen addi discrepantias veteris Scripturæ collectas ex membranis; nam Monachi ex inscitia, aut præpostera ambitione nimium sibi quandoque tribuunt in recensendo Patribus.* Whereupon our Author, who takes every Opportunity to reflect upon the Monks, particularly upon the *Benedictins*, makes the following Observation. It is no new thing for the Criticks to have an ill Opinion of Men confined to a Cloyster. *John Baptist Pius* called them long ago *Fraterculos bardocucullatos expertes bonarum Literarum*. However, he owns that some distinguish themselves from the ignorant Crew.

VI. It appears by this Letter, that *Guido Fabricius Boderianus* committed a great many Mistakes in translating a Book of *Severus*, written in *Syriack*, concerning the Ceremonies of Baptism, and the Sacred Synaxis. That Book was printed by *Plantin*, in 1572.

VII. *Sebastian Munsterus* was well skilled in the Hebrew Text of the Bible, but was not so well versed in Rabbinical Books. *M. Simon* mentions several Mistakes committed by that Author, in his Translation of a compendious Logick, written by a Rabbín.

VIII. The Author pretends to shew, that the *Benedictins*, in publishing new Editions of the Fathers, are more acted by their own Interest, than by a Desire of promoting the Publick Good. In the next place, he shews that the Commentary of *Hesychius* upon *Leviticus*, and the *Speculum* of *St. Augustin* have been very much corrupted. Lastly, he observes that the Doctors of the *Sorbonne* condemned some Opinions in the XVIth Century, which are now generally approved. They censured

sured *Erasmus* for saying in a Letter prefixed to his Paraphrase upon the first Epistle to the *Corinthians*, that some Learned Men believed, that the Books, commonly ascribed to *Dionysius the Areopagite*, were written by a later Author. Their Censure is expressed in these Words. *Non verè eruditus, sed temerarius & novitatum studiosus videtur non esse Dionysius Areopagites, qui libros Ecclesiastica Hierarchie conscripserit, quandoquidem ab ipso Dionysio Areopagita fuisse conscriptos constat.* 'Tis now the general Opinion that those Books are spurious. *Faber Stapulensis* was very ill used by the same Doctors, because he asserted that Three different Women, mentioned in the Gospel, were wrongly confounded with *Magdalen*. They condemned his Assertion, and forbad to maintain it in the Pulpit, in publick Disputations, and in writing; and yet *Faber Stapulensis* was in the right. *Sententie numerantur, non ponderantur.*

IX. This Letter has been printed in the XXIVth Article of this Volume, to which I refer the Reader.

X. The Author informs us, why the last Edition of *Maldonat's* Disputations upon the Sacraments, published at *Paris* in 1677. is so little enquired after; whereas the first had a very great Sale. The Reason of it is, that some small Tracts of that Author concerning Free Will, Grace, and Predestination, contrary to the Doctrine of *St. Augustin*, have been inserted in the new Edition. *Maldonat* was accused of several Heresies by the *Paris Divines*; but the Parliament acquitted him. Our Author observes that the Sentence, pronounced by the Parliament, is to be found in the first Editions of *Maldonat's* Commentaries upon the Gospels; but the Jesuits left it out long ago. I don't question, says he, that they had some Reasons for it: That wise and prudent Society does nothing but *ad majorem Dei & Beate Virginis Gloriam.*

XI. This Chapter contains several Reflexions upon a Book of *Dr. Raynolds*, entitled *Censura librorum Apocryphorum Veteris Testamenti contra Pontificios, &c.* That Doctor, says *M. Simon*, who assisted at the Conference of  
Hampton-

*Hampton-Court*, was for suppressing some Ceremonies of the Church of *England*, chiefly because they were practised in the Church of *Rome*. Whereupon King *James I.* told him, by way of Raillery, that he should wear no Doublet, because the *Roman* Catholicks wore it. Our Author owns that *Dr. Reynolds* was a Learned Man, who consulted the Originals; and he gives a great Character of his Performance,

XII. The Opinion of those who maintain that the Earth moves, was condemned by a Decree of *Rome*. Whereupon the Author observes, that *M. Hardy*, a good Christian, and a good Mathematician, told him several times, that Cardinal *Bellarmin* obtained that Decree, because he was informed that some *German* Jesuits were fond of *Copernicus's* Doctrine, and designed to teach it. *Didacus Scunica*, a *Spanish* Divine, who writ a Learned Commentary upon *Job*, printed at *Toledo* in 1584. maintains the Opinion of *Copernicus*, when he explains these Words of the IXth Chapter, *Qui commovet Terram de loco suo, &c.* Which shaketh the Earth out of her Place, &c. That Interpreter concludes with this Observation: *Demique nullus dabitur Scriptura sacro-sancta locus, qui tam aperte dicat Terram non moveri, quam hic moveri dicit.* *M. Simon* informs us that the first Fathers of the Oratory had in a manner design'd to introduce *Plato's* Philosophy among them. He wishes *Aristotle's* Philosophy was entirely banished from the Schools. But, says he, what would have become of *St. Thomas*, if *Aristotle* and his Commentators had been wholly laid aside?

XIII. We are told, that the Epistle Dedicatory, inscribed to the Bishop of *Condom*, and prefixed to the second Edition of the *Ceremonies and Customs of the Jews*, published by *M. Simon* in 1681. was not written by him, but by *M. Fremont d'Ablancourt*. The Second Particular mentioned in this Letter, is, That the Lines, printed between Two Crotchets in that Edition, were added by the Approbator.

XIV. The Author discourses of a Manuscript of the Four Gospels, written in the *Coptic* Language. That Manuscript is in the King's Library: There is in it

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it a Figure, representing *Jesus Christ* giving the Communion to his Apostles. They receive it standing, and bending their Heads, after the manner of those who worship. At this very Day, says *M. Simon*, the bending of the Head is a Sign of Adoration in the *East*. He adds, that 'tis not above a Hundred Years, since the Canons of *Lyons* kneel down at the Elevation of the Host.

XV. *Faber Stapulensis* ( *le Ferre d'Esaples* ) made a French Translation of the New Testament, without putting his Name to it. His Version of the Four Gospels is in the King's Library. The Second Part, containing *St. Paul's Epistles*, &c. came out in the Year 1523. and is still more scarce than the first. That first Edition was printed by *Simon de Colines*, in a very fair half-Gothick Letter. The French Version of *Faber Stapulensis* has been reprinted more than once, and inserted in the French Bible published at *Antwerp* in 1530. *James de Rely*, Doctor of the House of *Navarre*, Dean of *St. Martin of Tours*, and Bishop of *Angers*, published a French Translation of the Bible, under the Reign of *Charles VIII.* There was another before, made from the Latin of *Comestor*, and published by *Guars des Moulins*. *Faber Stapulensis* rightly observes, in his Preface to the Second Volume of his Translation, That the French Bibles, printed before his Version, were full of Faults, and Additions; and that many Things had been left out. That Learned Man was encouraged by several Lords and Ladies of the Court, to put out a new Translation of the Bible; and notwithstanding his great Credit, he was censured for it by the *Paris-Divines*.

XVI. This Letter concerns the *Bibliothèque of Apollodorus*, published by *Tanaquillus Faber*. I need not mention *M. Simon's* Reflexions upon it. He tells us, that *Meziriac* did not leave behind him a Commentary upon *Apollodorus*, as it has been reported. The Commentaries of that Learned Man upon *Ovid's Epistles*, translated by him into French, are full of excellent Remarks upon the Ancient Mythology. They were printed in 8vo, at *Bourg in Bresse*, in 1632. and are grown very scarce, even

ven at *Paris*. There are few *Latin* Books that contain so many good Things, relating to Philology and Critical Learning.

XVII. *Sebastian Pſſchenius* published a *Latin* Dissertation; wherein he pretends to shew, that the New Testament is written in a true *Greek* Style; and that therefore what has been said by several Learned Men, concerning the *Hellenistical* Language, is a modern Fiction. That Author does hardly alledge any Reason to prove his Opinion, besides several Examples taken from the Ancient *Greek* Poets. *M. Simon* says, he takes a wrong Method; because the Style of the *Greek* Poets does frequently differ from the common Use of the *Greek* Tongue. At the End of this Letter, the Author takes notice of the *History of the Rites and Customs of the Jews*; written by *Leo de Modena*, a Rabbin of *Venice*. There have been Two *Italian* Editions of that Book. *Gafarel* is the first, who published it at *Paris* in 1637. But the Author, finding that Edition unaccurate, reprinted it at *Venice* in 1648. with this Title: *Historia de' Riti Hebraici, Vita, & Osservanze degli Hebrei di questi tempi, di Leon Modena Rabi Hebreo da Venetia*. He left out in the Second Edition some Passages, that were in the first. The Publick knows, that *M. Simon* has put out a *French* Translation of that Book, and added a Supplement to it.

XVIII. The *Latin* Style of *Lipsius*, and the History of *Tacitus*, make the Subject of this Letter. *Henry Stephens*, who looked upon the Style of *Lipsius* as a contagious Distemper, that spread every where, published a Book against it with a very odd Title. *De Lipsii Latinitate (ut ipsimet Antiquarii antiquarium Lipsii stylium indignant) Palestra prima Henrici Stephani Parisiensis, nec Lipsionomi, nec Lipsioblacis; multoque minus Lipsiomastigis*. He had this Book printed in 1595; when he was at the Fair of *Frankfort*. That Learned Printer brings in two Combatants, viz. *Philokenus*, and *Misokenus*. *Stephens* keeps, as it were, a Medium between both. The Design of this Discourse is to condemn *Lipsius* for taking too great a Liberty in his *Latin* Style.

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Style. That Learned Man had many Followers, whom *Henry Stephens* calls *Antiquarios*, *Antiquariorum Sectam*. He compares that Sect of *Antiquaries* to the *League*, which did so much Mischief to *France*. He says, that as the *League* forsook their Lawful Prince, and brought a Multitude of Foreigners into the very Heart of the Kingdom; in like manner, that Sect of *Antiquaries*, which grew very powerful, and increased daily, had declared against the true Queen of the *Latin Tongue*, and used their utmost Endeavours to dethrone her. *Scioppius*, in a Book entitled *De Stylo, sive, de Styli historici virtutibus & vitiis Judicium*, says, there was no Ancient or Modern Writer that ever took so great a Liberty in his Words; insomuch that one might make a whole Book of his Innovations in the *Latin Tongue*: Which he proves by many Examples. The same Critick charges him with an Affectation of using too many *Archaisms*, or old Words; and gives several Instances of it.

*Lipsius* is an admirable Author, abating his Style. His Notes upon *Tacitus* procured him a great Reputation. *Boccalini*, in his *Ragguagli di Parnasso*, feigns in a very agreeable manner, that *Lipsius* was impeached before the Tribunal of *Apollo*, as an Idolater, who knew no other God but that impious Historian. *Lipsius* appeared in Chains before *Apollo*, who, in the Presence of a Crowd of *Literati*, pronounced this Sentence against him. " *Tacitus*, said he, is odious to all good Men, " and condemned by the Professors of the *Latin Tongue* " for the Novelty of his Style, the Obscurity of his " Discourse, and his concise Diction. He is full of " cruel and impious Maxims in Politicks, and so malicious as to represent the most horrid Actions as so many Acts of Piety, and the most holy as proceeding " from the worst Principles. Thou art the only one " among my *Literati*, said *Apollo*, speaking to *Lipsius*, " who pretendest in my Presence to worship, as a God, " a Man who plainly shews by his Writings, that he " never knew a Deity. " That Prince and Sovereign Master of the Sciences went on, and made a horrid Description of *Tacitus's* History. He shewed how many Evils that impious Book had occasioned in the World,

World. But *Lipſius*, with all the Reſpect due to the Majeſty of *Apollo*, boldly maintained what he had advanced, viz. That *Tacitus* is the Maſter of all Judicious Hiſtorians, the Father of Human Prudence, the Oracle of the true Reaſon of State, the Maſter of the Politicians, the Chief of thoſe Writers, whoſe glorious Performances contain more Thoughts than Words. *Lipſius* further enlarged upon the great and rare Qualities of *Tacitus*, whoſe Works ſhould be continually in the Hands of thoſe Princes, who deſire to learn the Art of Commanding. As for the Religion of that Author, whom *Apollo* called an Impious and Atheiſtical Man; *Lipſius* undertook to prove, that of all the Hea-then Writers none but *Tacitus* attained to ſuch a Degree of Perfection, as to know how neceſſary it is in point of Religion to believe by mere Faith thoſe Things, that can neither be ſeen, nor proved by Reaſon. *Quanto nelle coſe della Religione vaglia la fede: di quelle coſe, che non ſi veggono, ò non ſi poſſono provar con la ragione.* Whereupon he alledged this admirable Paſſage of *Tacitus*: *Sanctiusque ac reverentius viſum, de actis Deorum credere, quàm ſcire.* A moſt Holy Saying, added *Lipſius*, which deſerves to be ſeriouſly conſidered by thoſe Divines, who have undone themſelves in their Writings by their too great Subtilty. *Apollo*, being moved with theſe Words, ordered the Priſoner to be ſet at Liberty, and embraced him in a very friendly manner.

*This Account is continued in Artic. XXXIII.*



## A R T I C L E    X X X I I .

### G R O N I N G E N .

**M.** *Pagenſtecher* has published a ſecond Edition of a Book, conſiſting of ſhort Aphoriſms upon the Inſtitutes of *Juſtinian*.

*A. A. Pagenſtecheri Manualium ad Inſtitutiones Juris, ſuſque ad has editos Aphoriſmos Repetita Praelectio. Subjiciuntur ejusdem*

*ejusdem Dissertationes de Jure Naturæ, & Juris Auctoritate : Item, Fridericus Primus, & Regularum Juris Canonici Paraphrasis. Groningæ 1710, in 120.*

The other Pieces, added to the Aphorisms, were also published before. There is nothing new in this Edition but the Preface, wherein the Author informs us, that his Friends advised him to insert in this Volume the Oration he made last Year concerning the Nature and Privileges of old Men. But he did not think fit to do it : However, he designs to publish that Piece in another Book, which he has entitled, *Pericula sua Academica*. In the mean time he has inserted in his Preface a Fragment of that Oration, because he was informed that several Persons wondered he should say, that a Man of 70 Years of Age may be put to the Torture. In Answer to the Law, which seems to be against him, he says it does not concern old Men in general, but only those that groan under the Weight of their Years, *etate defectis*. The Author makes a great Difference between those two things. There are, says he, many stout old Men, that may very well endure the Rack. We have seen, continues he, a Man of Fourscore and seven Years, who got a Child by his Maid. *Massinissa* gave a Proof of his Manhood at 86 Years of Age. *Paul Zaccarius*, speaking of *Platerus*, says that his Father, being 72 Years old, married a second Wife, by whom he had six Sons and one Daughter at 82 Years of Age ; and that his Grandfather got his Wife with Child when he was above a Hundred Years. Can it be said of such old Men, that they groan under the Weight of old Age ? *Thomas Parr* married at 120 Years of Age, and lived many Years with his Wife, who gave a very good Account of his Conjugal Performances. *Pietro della Valle* mentions one *Gasper Dragonetti*, who at 115 Years of Age had all his Teeth, and used no Spectacles. From all these Examples the Author infers, that there is a great Difference between old Men in general, and those that are *etate defecti*, as the Law expresses it. The Man, who occasioned this Dispute, was 70 Years old, but very



stout. He could get on Horseback without any Help, and travel on Foot without being weary. In a word, he appeared very strong and vigorous; and therefore M. *Pagenstecher* declared he might be put to the Torture.

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## ARTICLE XXXIII.

A CONTINUATION of the  
Account of the Fourth Volume of M.  
SIMON'S BIBLIOTHEQUE  
CRITIQUE. (See Art. XXXI.)

XIX. **M.** SIMON gives his Thoughts about *Procopius's* Commentary upon the *Pentateuch*, or the eight first Books of the Bible. We have only a *Latin* Translation of that Work, printed at *Zurich* in 1555. That Commentary is very scarce: The Original *Greek* is in the Library of *Augsburg*; and it were to be wished that some learned Man would publish it. One may very well doubt, whether the Translator has always express'd the Sense of his Author, who is full of curious and critical Reflexions, especially upon the *Pentateuch*, where he quotes the *Hebrew* Text, the *Samaritan*, and the ancient *Syriack* Version. The Explications of *Procopius*, mentioned in this Letter, have nothing in them that is remarkable; and therefore I shall say nothing of them. I shall only add, that M. *Simon* highly commends the Work of that ancient Interpreter.

XX. The Author owns, that the Protestants gave Occasion to the *Roman* Catholicks to cultivate the Study of the Holy Scripture more carefully than they did before; but he maintains, that long before there were

were any Protestants in the World, some learned Men used their utmost Endeavours to restore the Knowledge of the sacred Writings, and of polite Learning, and to banish the Ignorance that prevailed in the Schools. He reckons among those learned Men the famous *Trithemius*, who rather chose to leave his Abby of *Spanheim*, and his fine Library, than to continue with vicious and ignorant Monks. That Abbot gives us a strange Character of the Schoolmen of his Time. In a Letter, which he writ in 1506, to his Brother, who had taken his Doctor's Degree, he freely says; "I make no great Account of a noble Title without Learning, or of a great Name attended with little Knowledge. We have many Doctors, but we want learned Men. — What signifies a Hoop over the Door of a House, where no Wine is to be sold? Or a Royal Scepter, in the Hands of a Fool?" The Abbot shews in the same Letter, that Learning had been revived by the Invention of Printing; that no Body could complain of want of Books; and that it was an easy thing to grow learned at a cheap Rate. He adds, that Masters were to be had every where, not only for the *Latin* Tongue, but also for the *Greek* and *Hebrew*. He calls his Age a Golden Age, in which the Study of good Learning had been happily restored. *Neque desunt hodie bonorum Præceptores Studiorum; sed ubique terrarum abundant in omni varietate discipline, non solum in Latina, sed in Græca Lingua atque Hebraica. Hæc sunt verè aurea tempora, in quibus bonarum literarum Studia multis annis neglecta restituerunt.* Whereupon *M. Simon* asks his Protestant Friend, in a triumphant manner, *Where was then your Selt, which began only many Years after with some Monks, who had learned Greek and Hebrew in their Convents?*

This Question appears to me very insignificant. The Protestants will not deny that there was some Learning in *Europe* before the Year 1517, which is the Epoch of the Reformation; but they might reasonably desire *M. Simon* to answer the following Questions: Whether it be not true, that the Protestants

were more learned than the *Roman* Catholicks in the Beginning of the Reformation? Whether Learning would have been so universal in *Europe*, had it not been for the Reformers? Whether the Holy Scripture would have been so well understood, and so many critical Commentaries written upon it, if no Alteration had been made in the Doctrines of the Church of *Rome*? Whether the *Roman* Catholicks were not in a manner forced to apply themselves to the Study of that Holy Book, in order to answer the Arguments which the Protestants took out of it? *Trithemius* himself plainly shews, that it was no easy thing to overcome the Ignorance which prevailed in his Time. After he had been twenty four Years in his Abby of *Spanheim*, says *M. Simon*, he retired into another Abby, to avoid the Fury of his Monks, who were violently exasperated against him, because he made it his chief Business to study the Bible. Having resolved to be no longer a Witness of their disorderly Lives, he removed into another Convent, where he might quietly go on with his Studies. "Be pleased to hear, says he to those unruly Monks, what you have done against me, that you may know I have not left you without good Reasons for it. You have always been displeased with me, because I studied the Holy Scripture: Far from respecting the Writings I publish'd, you laughed at them. Nay, you went farther still: Not contented to ridicule the Books I writ by Order of our Fathers, you spoke ill of them among the Ignorant."

I should be too long, continues *M. Simon*, if I should give a particular Account of *Trithemius's* Complaints against his Monks, who mortally hated him, for no other Reason, but because he was a Lover of Learning, and spent part of their Revenue upon Books: Such an Expence appeared intolerable to those idle and voluptuous Men. Our Author adds, that nothing could be more holy than the Order of the *Benedictines* in its first Beginning. Several Princes, who looked upon them as Men useful to the Church and State,

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State, in Times of Ignorance, bestowed vast Riches upon them. Those Monks kept publick Schools, and were, in a manner, Masters of the Sciences : But their Wealth occasioned their Idleness ; and, far from cultivating Learning, they could not abide those who applied themselves to it. To conclude this Head, I must observe, that *Tristremius* was accounted a Magician in his own Time, because he had some Learning : *Magum*, says he, *me plerique arbitrantur*.

XXI. M. *Simon* gives an Account of *Reuchlin's* Letters, to shew the State of Learning in *Europe* before the Reformation. The Particulars he mentions out of those Letters, are not very remarkable. *Reuchlin* and *Picus Mirandula* were the first Restorers of the Hebrew Tongue.

XXII. This Letter was written to M. *Justel*, in 1686, the Year after the Revocation of the Edict of *Nantes*. The Protestant Religion being suppressed in *France*, the King put out a Proclamation, importing, That all the Books written against the Church of *Rome* should be prohibited. The Attorney-General of the Parliament of *Paris* represented to the Court, that it was necessary to make a Catalogue of the Books, which might be comprehended in that Proclamation. Whereupon the Parliament made a Decree, whereby the Archbishop of *Paris* was ordered to draw up a Catalogue of the Books that were to be prohibited ; which he did accordingly. M. *Simon* says, that Catalogue was made very carelessly. He was surpris'd to find in it the Book entitled, *Alia & Scripta Theologorum Wirtembergenfium, & Patriarchæ Constantinopolitani D. Hieremiae*. That Work was printed at *Wittemberg* in 1586. M. *Simon* pretends, that the Answers of that Patriarch of *Constantinople* are one of the best Things that can be alledged against the Protestants ; because it appears from them, that the *Greek Church* agrees in most Articles with the Church of *Rome*.

The Commentaries of *Grotius*, and his Theological Works, occasioned a great Contestation. Dr. *Faure*, and some other zealous *Augustinians*, used their utmost Endeavours to get them placed among prohibited Books. Their Reason for it was, that *Grotius* openly declared against the Doctrine of St. *Augustin*. Some of them added, that he was an *Arminian*, and even a rank *Socinian*. But the Booksellers, who had Notice of it, being very much concerned in that Affair, because they sell many of those Books, represented, that Part of *Grotius*'s Commentaries had been printed first at *Paris*, and then in *Holland*. Whereupon it was ordered, that the Works of that Author should be sold without any Hindrance. The zealous *Augustinians* were vexed at it; but it was not in their Power to prevent it. The Archbishop of *Paris* thought the Petition of those *Augustinians* was not altogether free from *Jansenism*. Besides, a Memorial had been put into his Hands, shewing, that the Theological Tracts of *Grotius*, printed at *Amsterdam* in 1679, and added to the new Edition of his Commentaries, were full of things directly opposite to *Calvinism*. The Prelate was also told in that Memorial, that *Grotius* lays down in the same Tracts many Principles and Maxims, not only contrary to the Innovations of the Protestants, but also tending to support the Authority of Kings. In a word, that if one should weigh the Good and Evil, which might arise from the Books of *Grotius*, the Good would very much counterbalance the Evil. Lastly, it was said in that Piece, that the Prohibition of the Works of that great Man would please the *Calvinists*, and the factious Divines of *France*.

XXIII. The great Skill of *Gaulminius* in the Oriental Languages makes the Subject of this Letter. There is in the King's Library a Copy of the New Testament, published in *Arabick* by *Erpenius*. That Copy, which did belong to *Gaulminius*, is full of learned Notes, written in the Margin with his own Hand, and of great use to understand the sacred Writers, especially the

the Style of the New Testament. *Gaulminus* observes upon *Matt. ii. 1.* that the *Persian* Translation of the New Testament was made by an ignorant Man, *ab imperito homine*, at the Solicitation of the Jesuits. He says, that these Words in the 14th Verse, *A City that is set on an Hill, cannot be hid*; and in the next Verse, *Neither do Men light a Candle to put it under a Bushel*, are proverbial Expressions used among the Jews. He adds, that what is said of the *Beatitudes* in the same Chapter, is also taken from the same proverbial Expressions, as it appears from the *Talmud*, and other *Jewish* Books. That learned Man observes, that Our Saviour took the Lord's-Prayer from those that were used among the ancient Jews, only with some few Alterations. He also clears these Words of the Lord's-Prayer, Ver. 12. *And forgive us our Trespases, as we forgive them that trespass against us*; by quoting a like Phrase out of the Tract entitled, *Pirké-avoth*, which is one of their most ancient moral Books, containing the Apophthegms, or remarkable Sentences of their Doctors. Thus it appears, that this fine Sentence was used in their ancient Synagogues. The 9th and 10th Verses of the VIIth Chapter, where we read, *What Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or if he ask a Fish, will he give him a Serpent?* are, according to *Gaulminus*, Proverbs that were common among the Jews, and known to all the Inhabitants of Syria. He makes the same Observation upon the 15th and 16th Verses, *Beware of False Prophets, which come to you in Sheep's Cloathing, &c.* 'Tis, says he, a proverbial Expression, that is frequently to be found in the Books of the Jews to denote Hypocrites. "Jesus Christ, and his Apostles, adds *M. Simon*, were born Jews, and spoke to the "Jews; and consequently there was a Necessity for "them to speak in their own Language. That People, though dispersed all over the World, have always preserved, particularly in the Books of their "Doctors, some Locutions and Usages peculiar to "them. Parables and Proverbs have been in vogue "at all times in Syria, and even among other Eastern Nations;

“ Nations; and therefore *Gaulminus* took a right Method  
 “ in explaining the Words of Jesus Christ by the pro-  
 “ verbial Expressions commonly used by the *Jews*.  
 “ I know, continues he, that this sort of Observa-  
 “ tions are not approved by most of our Divines, be-  
 “ cause they do not apply themselves to the Study of  
 “ the Languages. I might have now more Reason to  
 “ say what the learned *Gaulminus* said, in an Epistle  
 “ Dedicatory, prefixed to one of his Books, that it is  
 “ an unhappy thing for a Man to know what many  
 “ are ignorant of; and even that it is a dangerous  
 “ thing to know what no Body else knows. *Infelix*  
 “ *eruditio est scire quod multi nesciunt, etiam periculosa sci-*  
 “ *re quod omnes ignorant.*”

XXIV. This Letter contains several Remarks upon  
 the *Armenian* Bible, printed at *Amsterdam* by the *Ar-*  
*menians*, and upon their Liturgy. *M. Simon* is inclined  
 to believe, that *Uscan*, the *Armenian* Bishop, inserted  
 in that Edition the famous Passage concerning the  
 three Witnesses in Heaven, and some others, because  
 he found them in our Bibles. *Nicon*, in his Book  
 entitled, *De pessmorum Armeniorum pessima Religione*, ac-  
 cuses the *Armenians* of having left out of their New  
 Testament the 43d and 44th Verses of the XXIIId  
 Chapter of *St. Luke*, and the History of the Woman  
 that was surpris'd in Adultery. But, says *M. Simon*,  
 that *Armenian* Controversist was in the wrong, to  
 charge his Nation with a thing, that might as well be  
 objected against many *Greeks* and *Latins*; since those  
 Passages were not to be found in a considerable Num-  
 ber of *Greek* and *Latin* Copies in the very first Ages of  
 Christianity. And therefore all that could have been  
 said against the *Armenians*, was, that they had follow-  
 ed in their Translation some antient Copies, wherein  
 those two Passages were not to be found. If Bishop  
*Uscan*, or some other *Armenians*, have inserted them  
 since, *M. Simon* thinks they ought to be commended  
 for it. The latter part of this Letter contains some  
 Reflexions upon the Life of *Mesrop*, an *Armenian* Her-  
 mit, who lived under the Reign of the Emperor *Theo-*  
*dosius*

of the younger, and upon the Ecclesiastical Books of the Armenians.

XXV. The Author gives an Extract of a Book written by *William Schickardus*, and entitled, *Bechinath bapperuschim, seu, Prodromus examinis Commentationum Rabbinicarum, &c.* That Book, printed at *Tubingen* in 1624, is grown very scarce. *M. Simon* does very much commend it, and says it will serve for a Pilot to sail over the great Rabbinical Sea.

XXVI. We are told that *M. Arnauld* designed to reprint in *Holland*, in five or six Volumes in *Folio*, a Collection of the best Pieces, written by the *Jansenists* concerning Grace and Morality. I am sure, says *M. Simon*, that if the *Jansenists* had only attacked the *Jesuits* upon their Morality, every Body would have been for them. No Man, tho' never so wicked, will be so bold as to justify bad Morality. He adds, that there is little Difference between the *Jansenists* and *Calvinists* as to their Doctrine concerning the Power and Efficacy of Grace.

XXVII. Those, who have read the Critical History of the Old Testament, know that *M. Simon* ascribes some Transpositions in the *Pentateuch*, both in the *Hebrew Text* and the *Greek Translation* of the *Septuagint*, to a misplacing of several Parts of the Rolls, on which the *Jews* writ their Books. This Letter treats of those Rolls, which are still in use among the *Jews*: The Author says they are more exact than their common Bibles.

XXVIII. The Design of this Letter is to shew, that the Opinion of some Divines concerning the Salvation of the ancient Philosophers, and many other Heathens, is not a new Doctrine. To prove it, *M. Simon* quotes *Justin Martyr*, *Clemens Alexandrinus*, *St. Chrysostom*; *Robert Holcote*, a *Dominican*, who lived in the XIVth Century; *Payva Andradus*, a *Portuguese* Divine, who assisted at the Council of *Trent*; *Erasmus*, *Zwinglius*, *Pellicanus*,



*causis*, and *Bullinger*. Our Author mentions in general a remarkable Passage of *Zuinglius*, relating to this Subject. Having that Passage by me, I shall set it down at length, as it is to be found in a Tract of that Reformer, entitled, *Christiana Fidei brevis & clara Expositio*†, and inscribed to King Francis I. *Zuinglius* tells that Prince, that if he governs his Kingdom like *David*, *Ezekias*, and *Josias*, he will see in Heaven God himself, and the Assembly of all the Saints, and of all the prudent, faithful, constant, and courageous Persons, that lived ever since the Beginning of the World. And then he adds : “ *Hic duos Adam redemptum ac Redemptorem ; hic*  
“ *Abelum, Enochem, Noam, Abrahamum, Isaacum, Jacobum,*  
“ *Judam, Mosem, Josuam, Gedeonem, Samuelem, Pinben,*  
“ *Heliam, Helisem, Isaiam, ac Desparam Virginem de qua*  
“ *ille praeiunxit, Davidem, Ezechiam, Josiam, Baptistam,*  
“ *Petrum, Paulum ; Hic Herculem, Theseum, Socratem,*  
“ *Aristidem, Antigonum, Numan, Camillum, Catones, Scipio-*  
“ *nes ; hic Antecessores tuos, & quotquot in Fide hinc migra-*  
“ *runt Majores tuos videbis.* ”

XXIX. Several learned Criticks affirm, that *Nicolas de Lyra* was not a Frenchman : *M. Simon* shews the contrary in this Letter. That Author was born at *Lyre* near *Verneuil* in the Province of *Perche*, and in the Diocese of *Evreux*, as it appears from his Epitaph in the great Convent of the *Cordeliers* at *Paris*. That Epitaph is to be found among *Swertius*’s Inscriptions. It begins thus :

*Lyra brevis vicus Normanna in Gente celebris*  
*Prima mihi vitae janua forsque fuit.*

*Nicolas de Lyra*, famous for his Skill in the Hebrew Tongue, and Rabbinical Learning, at a time when there was still a great Ignorance in the Kingdom of France, turned *Cordelier* in the Convent of *Verneuil*, in his

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† *Zuinglius* Oper. Tom. 2. folio 559. verso. Tiguri. That Tract is dated from Zurich July 1531.

his younger Years, and took his Doctor's Degree in the University of *Paris*. He died the 23d of *October* 1340.

XXX. This Letter contains an Account of the *Summa Theologiae moralis*, written by *Henry Henriquez*, a *Portuguese* Jesuit. *M. Simon* makes several Reflexions upon that Work, and upon the Author, who was very zealous for the Doctrine of the *Dominicans*.

XXXI. It appears by this Letter, that Father *Gondin*, a *Dominican*, left behind him a Book concerning Grace and Predestination, which he designed for the Press. The *Dominicans* have prevented the Publication of that Work. Our Author makes some Observations upon a Book of *Bradwardin* Archbishop of *Canterbury*, entitled, *de Causa Dei contra Pelagium*.

XXXII. *M. Simon* shews, that *Leo de Juda*, Author of a *Latin* Translation of the Bible published at *Zurich*, was neither a converted Jew, nor of a Jewish Extraction, as it has been affirmed by several learned Men. *Joab de Juda* his Father was a Country Parson, who, according to the Custom of those Times, kept a Concubine, by whom he had *Leo de Juda*. This Particular is to be found in a Book, written by a *Zurich* Divine, and printed in that City in 1616, with this Title: *Vindiciae pro Bibliorum translatione Tigurina, adversus Jacobi Gretzeri Monachi à Societate Jesuitico Ingolstadiani admonitionem*. The *Spanish* Divines, notwithstanding the Severity of the Inquisition, made no Scruple to reprint the *Latin* Bible of *Leo de Juda*, with the Notes ascribed to *Vatablus*, though some of them were made by *Calvin*. That Translator was assisted in his Version by several Divines of *Zurich*, well skilled in the learned Languages, and the Study of the sacred Writings. He died before he put the last Hand to that Work.

XXXIII. We are told upon what Account Father *Masburin Vesser*, a *Benedictin* Monk of the Abby of *St. Germain*

*Germain des Prez*, resolved to leave his Order, and to retire to *Berlin*, where he got a Wife. One Day as he was going to his Convent, he was informed that his Superiors expected his Return, to condemn him to a perpetual Imprisonment. They had found among his Papers a Book against Transubstantiation, written with his own Hand; and they took him to be the Author of it. But it was a Piece of *Dr. Stillingfleet*, which Father *Vessier*, who understood *English*, translated into *French* at the Request of one of his Brethren. Our Author says, the best thing Father *Vessier* could do, would be to imitate the poor Devil *Belphegor*†, who rather chose to return into Hell with his Brethren the Devils, than to live upon Earth with a Wife.

This Letter contains another Particular. “ I suppose, says the Author to his Friend, you have heard of the Quarrels among the learned Men of the Abby of *St. Germain*. *Dom Mabillon*, who is a Friend of yours, can give you a full Account of the whole Matter; for he is very much concerned in it. ’Tis said, he has done whatever lay in his Power to leave that Society, in order to enjoy a quiet Life; and that if he had obtained a regular Abby, which a great Man asked for him, the Congregation of *St. Maur* would have lost one of their most learned Members. But his Majesty thought it more proper to bestow that Abby upon a *Cordelier*, who is of some use to him for his Musick. And, indeed, the Quarrels of Monks are not a sufficient Reason for a Religious to leave his Convent: Otherwise not one Monk would remain in a Monastery. You know what *Ariosto* says, that in order to sow Divisions in the Enemies Camp, it was resolved to fetch Discord out of a Convent, and that they found her in the very Sacristy.

Here

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† *Machiavel* is the Author of a History, or Romance, entitled *Belphegor*.

Here follows another Passage out of the same Letter.

“ I must tell you a thing, which I have from very  
 “ good Hands. Father *Veffier* inveighed every where  
 “ against Father *Mabillon*, and some Practices of his  
 “ Congregation. Being a Man of Learning, and well  
 “ versed in the reading of Manuscripts, he spoke now  
 “ and then a bold Truth. He was heard to say more  
 “ than once, that of twelve Hundred Charters, which  
 “ he had perused in the Abby of *Landerwenet* near *Brest*,  
 “ he found at least eight Hundred that were false —  
 “ One Day he let fall these Words: *I wonder that M.*  
 “ *Simon*, who continually reflects upon us on this Account,  
 “ should so frequently praise the Greeks, who have forged  
 “ more Writings than our Brethren. What a Consolation  
 “ for the *Benedictin* Monks, that the *East* should have  
 “ produced more Forgers of false Deeds than their  
 “ Monasteries!

XXXIV. This Letter concerns the famous *Exposition of the Doctrine of the Catholick Church*, written by the late Bishop of *Meaux*. *M. Simon* observes, that the Author communicated it to several Persons, before he sent it to the Press; and that he got some few Copies printed; which he thought fit to recall. He adds, that the Variations objected to that Prelate by some Protestant Writers, are altogether groundless.

XXXV, — — LII. When *M. Simon's* Version of the New Testament came out, it was censured by the Bishop of *Meaux*. The following Letters contain several Observations upon that Censure. *M. Simon* vindicates his Translation of several Passages; and shews, that, according to the Bishop's Method, the most learned Catholick Commentators will appear favourable to the *Socinians*. He observes, among other things, that the Books of Hereticks are of some Use; that some Orthodox Explications are wrongly accounted *Socinian* by the Bishop; that the *Socinians* took a great many things from the Catholick Interpreters; that whatever is to be found in the *Socinian* Books is not *Socinian*; that

that the Knowledge of Languages, and critical Learning, are necessary to make a good Translation of the Sacred Writings. Lastly, he very much enlarges upon the double Sense of several Passages of the Old Testament, quoted in the New. " I think, says he, it " were much better to say, as the most learned Com-  
 " mentators do, that those Prophecies, and some  
 " others of the same Nature, are Applications, that  
 " were in use among the ancient *Jewish* Doctors; and  
 " that therefore *Jesus Christ* and his Apostles are not  
 " the Authors of that way of interpreting the Prophe-  
 " cies. For, to pretend that those Passages are con-  
 " vincing Arguments by themselves, and by the Force  
 " of the very Words, is, in a manner, to give up the  
 " Cause to the *Jews*, *Porphyry*, *Julian* the Apostate,  
 " and some other Enemies of the Christian Religion.  
 " — The double Sense, which the ancient *Jewish*  
 " Doctors put upon many Prophecies, one of which  
 " they applied to the Messias, did not absolutely de-  
 " pend upon their Fancy; but they followed therein  
 " their Traditions and Usages — Our most learned  
 " Divines make use of those Arguments, taken from  
 " the Interpretations of the *Jews*, to prove that Christ  
 " is the true Messias; and 'tis one of the best Argu-  
 " ments that can be alledged against them. They  
 " shew them by their own Books, that their Doctors  
 " understood of the Messias, according to a *Der-as*, or  
 " sublime Sense, many Prophecies, which seem to  
 " have another Meaning according to the literal  
 " Sense." *M. Simon* quotes some Fathers, and several  
 " Catholick Commentators, who admit of a double  
 " Sense in divers Prophecies relating to the Messias. He  
 " might have quoted several Protestant Divines, and  
 " among others the learned *Dr. Hammond*.

See Article XXXV.

ARTICLE



## ARTICLE XXXIV.

## R O M E.

**A** Dissertation concerning the ancient Bishops Visitors has been lately published. The Author shews in the first place what a Visitor was, and how he was deputed. He mentions two sorts of Visitations that were used in the time of Pope Gregory I. One was made by a Bishop Cardinal, and the other by the Bishop Visitor. In the next place, he gives an Account of what passed, when the Question was to proceed to the Election of a Bishop, and shews what Power the Bishop Visitor had in those Assemblies. There is, at the end of that Work, a List of all the ancient Metropolitan Churches.

*Dissertatio Historico-Canonica de Episcopo Visitatore, seu de antiquo regimine Ecclesie vacantis, ad intelligentiam verborum in registro Epistolarum S. Gregorii Magni Visitator accedat. Auctore Francisco Nicolai, Episcopo Caputaquensi, ac junctarum Sedium Pæstanae, Velinae, Acropolitanae, & Buxentinae. Folio, pagg. 98.*

## P A R I S.

**M.** Hermant, who published the History of the Military Orders in 1678. has put out a Second Edition of his History of Religious Orders, in four Volumes in 120.

*Histoire des Ordres Religieux, & des Congregations Regalieres & Seculieres de l'Eglise, avec l'éloge & la vie en abrégé de tous les Patriarches, & de ceux qui y ont mis la réforme, selon l'ordre des temps; le Catalogue de toutes les Maisons*

*Maisons & Couvens de France, le nom des Fondateurs & Fonciatrices, & les années de leur fondation. Par M. Her-mant.*

M. Dumont, a Chirurgion of *Auch*, has lately made an Experiment of a Remedy, in the Presence of M. Marechal and his Son, Chief Chirurgions to the King. That Remedy is extracted from Gold; and he calls it *Diaphoretick Gold*. He believes 'tis a Specifick for the Gout and Rheumatism. He has cured with it some Cancerous Tumours in the Breast, and some Excrescencies in the Fundament, attended with an involuntary Efflux of the Excrements.

The famous *Edelink* began to engrave the Picture of M. Mignard, representing the *Queens of Persia at the Feet of Alexander*; but being prevented by Death, he left the Work imperfect. M. Drevet has lately finished it, and so well imitated M. Edelink, that no Difference can be observed in their way of Engraving. The new Stamp is valuable, not only for this Singularity, but also upon another Account; for M. Drevet has so contrived the Shadows, as to give the Figures a Force and Vivacity which they have not in the Picture, though worthy of the great Painter whose Work it is.

## C A E N.

FATHER *Augustin Souciet* has published a *Latin Poem upon Comets*. The Author shews himself to be a good Poet, and a good Philosopher.

## W O L F E M B U T E L.

OUR illustrious Prince, who is a great Lover of Learning, and the Protector of the Sciences, has lately bought the Manuscripts of the famous *Marquardus Gudius*; and they have been brought into his Noble Library. He was afraid that Treasure would be dis-perfed,

perfed, or removed out of *Germany*. The learned *Gudius* had a vaft Number of Manuscripts, chiefly of ancient *Greek* and *Latin* Authors ; many of which have never been published, and others deferve to be carefully compared with the printed Copies. There are very few publick Libraries in *Germany*, that contain a more valuable Collection of Manuscripts than that of the late *Gudius*. *M. Leibnitz* has been employ'd by our Duke, and fent into *Holftein*, to buy that noble Collection.

## ADVERTISEMENT.

**P**RÆLECTIONES *Physico-Mathematicæ Cantabrigiæ in Scholis Publicis habitæ. Quibus Philosophia illustrifsimi NEWTONI Mathematica explicatius traditur, & facilius demonstratur : Cometographia etiam Halleiana Commentariolo illustratur. A GULIELMO WHISTON, A. M. & Matheseos Professore Lucasiano. In usum Juventutis Academicæ. Cantabrigiæ, Typis Academicis. Londini, Impensis Benj. Tooke Bibliopole, juxta Medii Templi Portam, in vico vulgo vocato Fleet-street, A. D. MDCCX. in 8vo.*







## ARTICLE XXXV.

SUPPLEMENT à l'Histoire de l'origine  
& du progrès des Revenus Ecclesiastiques  
par JÉRÔME ACOSTA.

That is,

*A Supplement to the History of the Origin  
and Progress of Ecclesiastical Revenues,  
being the \* 32d Chapter of M. SIMON's  
BIBLIOTHEQUE CRITIQUE.*

**M.** SIMON is one of those Writers, who love to appear in Print under several fictitious Names. His *French Translation of the Ceremonies and Customs of the Jews*, written by *Leo de Modena*, came out under the Name of *M. de Simonville*; his *Critical History of the Belief and Doctrines of the Eastern Nations*, was printed with the Name of the *Sieur de Moni* prefixed to it; and when he published his *History of the Origin and Progress of Ecclesiastical Revenues*, in two Volumes in 120. he was pleased to call himself *Jerome de Costa*. We are told that this *Supplement* was sent to the Printer of that History; but he did not receive it till after those two Volumes had been made publick. When the Author observed by what Means vast Riches were brought into the Churches and Monasteries, he took no notice of *Relicks* and *Indulgences*, which have  
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\* See above Article XXIX, Sect. XXXII, XXXIII.

not a little contributed to enrich the Clergy. Those two things make the Subject of this Supplement; which, in my Opinion, is one of the boldest and the most curious Parts of his *Bibliothèque Critique*. Calvin writ a Treatise concerning Relicks; but it is neither so instructive, nor so entertaining as M. Simon's Discourse.

The Clergy, says our Author, especially the Monks, imposed upon credulous People, particularly in the 11th and 12th Centuries, by several pious Frauds, if I may call them so. They writ many Romantick Lives of Saints: They supposed Abundance of Relicks, most of which, said they, came from the *Eastern Countries*; and to give them a greater Authority, they drew up verbal Processes, in such a Form and Tenor as they thought most proper. The frequent Miracles, wrought by those Relicks, were divulged every where. The ignorant and credulous People, who gave Credit to those Fictions, resorted from all Parts to the Churches of the Monks, and brought their Offerings. The fabulous Stories, that are still to be found in the Archives and Sacristies of their Convents, are manifest Proofs of what I have said. What is most surprising, is, that these pious Tricks were play'd in the richest Monasteries. M. Simon gives some Instances of it.

The Monks of the Abby of St. *Denys* had for a long time the Crown of Thorns, that was set on the Head of *Jesus Christ*. They also pretended to have one of the Nails of the Cross; and one Arm of the old Man Sr. *Simeon*. Those Relicks, especially the Crown of Thorns, which was the most famous, wrought now and then some Miracles. But ever since St. *Lewis* (King *Lewis IX.*) brought the true Crown of Thorns from the *Levant*, the *Benedictins* of St. *Denys* have been very silent about theirs. They were obliged to assist at a solemn Procession, which was made to bring that holy Relick to *Paris*, where it remains to this Day; and the Crown of Thorns, belonging to the Monks of St.

*Denys*, which had been so much celebrated, was no longer talked of\*.

There was a Necessity for the Monks to say, that their pretended Relicks came from the *East*, to render them more authentick. Thus we are told that the Shift of the Holy Virgin, that is to be seen at *Chartres*, was brought from *Constantinople* by *Charles the Bald*; and yet 'tis certain, that Prince never went to *Constantinople*. Some Hair of the Holy Virgin is also to be found in the Diocese of *Chartres*; and 'tis falsely supposed that it was brought from *Jerusalem*.

The many fabulous Stories to be found in the Antiquities of the Abby of *St. Denys*, published by *James Doublet*, came from the Archives of that Abby. The Monks, who forged them, imposed upon several People, who gave Credit to those Impostors.

'Tis true, the Monks, who have still many of those spurious Relicks, by which they make some Gain, tell us they found them in their Convents; and that they have not forged them. But, says *M. Simon*, to keep a spurious Relick, is to approve of it. Those, who conceal stolen Goods, are no less guilty than Thieves. And therefore many wise Men find fault with the *Benedictines* of *St. Germain des Prez*, for drawing to their Convent abundance of devout Women, under pretence of a certain Ribbon, which their Predecessors called *St. Margaret's Girdle*. Nay, they are so extravagant as to perform an Office for that Girdle, as if it were a true Relick: Such Practices, says our Author, might be excused in the *Mendicant* Friars, who most times have not wherewithal to live; but 'tis an intolerable thing

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\* The Monks of *St. Denys* have thrown out their Crown of Thorns; for I don't find it in the Catalogue of their Relicks. They have still a Piece of the Superscription set upon the Cross; some Relicks of the Prophet *Isaiah*; the Body of one of the *Innocents*; the Lanthorn of *Judas*, &c.

thing to see such mean and sordid Tricks among the Reformed of the Congregation of St. Maur. M. Thiers, Curate of *Vibraye*, could not abide that pretended Girdle of St. Margaret. "The Monks of St. Germain des Prez, says he in his *Treatise of Superstitions*, gird "big-bellied Women with a Girdle of St. Margaret; "the History whereof they cannot tell, without being "laughed at by the learned World. And yet they assure "those Women, that they will have a happy Deliverance by the miraculous Virtue of that Girdle. "The poor deluded Women make Presents and Offerings to the Chapel of the Saint, and have Masses "and Gospels said for them, for which they pay the "Monks, who are as well endowed as any in the "Kingdom."

The *Benedictines* of *Vendome* pretend to have one of the Tears, which our Saviour shed upon the Grave of *Lazarus*; by which they get three or four thousand Livres a Year. The same Author published a Dissertation against that Relick, printed at *Paris* in 1699. Those Monks immediately put out an Answer to justify the Truth of the *Holy Tear*. 'Tis in vain for M. Thiers, says our Author, to cry down false Relicks; the Monks will alledge against him the Authority of their Archives, which they look upon as an Oracle. They don't go upon critical Rules, and solid Arguments, to preserve the Wealth of their Monasteries; for then they would quickly be obliged to restore a great Part of it. They never should use any other Reason, but Possession. I would fain know, continues M. Simon, what Benefit the Publick has reaped from the critical Books published by Dr. de Launoi, against the Abuses introduced into the Church. He has struck many Saints out of our Calendar: But, after all, they are no less honoured than they were before. Tho' M. Thiers exclaims never so much against the *Holy Tear of Vendome*, the ignorant People will always call it the *Holy Tear*, and look upon the Curate of *Vibraye* as a Protestant, who is an Enemy to the Worship of Saints, and their Relicks.

M. Thiers made bold to quote a Passage out of a Book of Henry Stephens, entitled, *Traité Preparatif à l'Apologie pour Herodote*. A Monk of St. Antony, says M. Thiers, called Brother Oignon, relates, that being arrived at Jerusalem, the Patriarch showed him many Relicks, and these among others: "A Piece of a Finger of the Holy Ghost, as sound as ever it was; the Face of the Seraphim, who appeared to St. Francis; a Nail of a Cherubim; one of the Ribs of the *Verbum Caro factum* (the Word made Flesh); some Cloaths of the Holy Catholick Faith; some Beams of the Star, which appeared to the Three Kings in the East; and a Vial full of St. Michael's Sweat, when he fought the Devil." The Monks were very much offended, when they read this Passage in M. Thiers's Book; especially because it was taken from a Protestant Writer.

I beg leave of my Readers to make a short Digression. When M. Thiers published his Book against *la Sainte larme de Vendome* (the Holy Tear of Vendome) a Benedictin Monk undertook to answer it in a Letter to the Bishop of Blois, printed at Paris in 1700. 'Tis commonly believed that Father Mabillon is the Author of that Letter. Having a bad Cause to maintain, he made a very sorry Answer, and altogether unworthy of his great Reputation. He censured M. Thiers for quoting the above-mentioned Passage out of Henry Stephens, and said it was a very unbecoming thing for a Catholick, and a Man of his Character, to make use of a Book written by a professed Enemy to the Church. M. Thiers replied, in a Piece printed in the same Year, that it was never accounted an unlawful thing to quote the Books of Hereticks; but at the same time he committed a very great Blunder. Knowing in general that *Philo* the Jew had writ a Tract, entitled in the Latin Translation, *Quod omnis probus liber*; he took *liber* to signify a Book, and *probus liber*, a good Book. Whereupon he told his Antagonist, that a Book can never be so bad but there are some good things in it: And then

# ART. 35. of LITERATURE. 151.

then he adds, *Philo* \* the Jew writ a Treatise to shew, that every Book is good, *Quod omnis probus liber*; and consequently, that none are bad. 'Tis plain he never read that Piece, neither in Greek nor in Latin; otherwise he would have known, that those Words, *Quod omnis probus liber*, signify, That every good Man is free; which is the Subject of *Philo's* Discourse. But to return to *M. Simon*.

He observes that the *Benedictin Monks* of *Glastenbury*† had very extraordinary Relicks, viz. part of *Rachel's* Sepulcher; part of the Altar anointed by *Moses*; a piece of the Rod of *Moses*; some Manna of the *Israelites*; part of the Sepulcher of the Prophet *Isaiah*; some Relicks of the three young Men that were thrown into a fiery Furnace, &c. They were also very well provided with Relicks of the New Testament.

*M. Simon* proceeds to give an Account of an impudent Forgery of the Monks of *St. Eumaran* near *Ratisbon*. They ‡ pretended to have found the whole Body of *Dionysius* the *Areopagite* under the Foundation of their Monastery. The Report of this great and miraculous Discovery was immediately spread every where. The Bishop of *Ratisbon*, having assembled all the neighbouring Bishops, earnestly desired those Prelates to give him their Advice about a Matter of so great Moment. He intimated to them, that he designed to remove the Corps from the Place where it lay, and to place it among the Saints. The Assembly approving his Design, a Day was appointed to perform that Ceremony in a most solemn Manner. The Bishop

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\* *Philon le Juif* a fait un Traité pour montrer, que tout livre est bon, *Quod omnis probus liber*; & par conséquent qu'il n'y en a point de méchant. p. 115. *M. Thiers's Reply* was printed in 1700. at Paris, and not at Cologne, as 'tis said in the Title Page.

† See *Monasticon Anglic.*

‡ See the Fourth Volume of *Duchefne*, p. 158.

writ to several Persons, and invited them to that Solemnity: He writ also to the Emperor in a very pressing Manner. That Prince, though little persuaded of what was said concerning the pretended Body of *Dionysius* the *Areopagite*, came to *Ratisbon*, attended by many Lords, on the appointed Day.

To make this History more complete, I shall observe some Particulars omitted by *M. Simon*. When the Monks of *St. Denys*, who pretended to have the true Body of that Saint, heard of this Forgery, they were filled with Indignation. It must be confessed that the Monks of *St. Emmeran* gave them great Provocation: They could not be ignorant, that the *Benedictins* of *St. Denys* had been possessed of the Body of that Saint for several Ages. They owned it; but they pretended it had been stolen from them under the Reign of the Emperor *Arnoul*, and privately convey'd into their Monastery, where it lay till it was dug up in the Year 1052. This Quarrel between the *French* and *German* Monks made a great Noise. The latter forged a Bull of *Leo IX.* wherein he adjudges the Body of *St. Dionysius* to the Monks of *Ratisbon*. That Bull, directed to the King of *France*, imports that the Bones of *St. Dionysius* the *Areopagite* were no longer in *France*, except a very small part of the Right Hand, and that they rested in *St. Emmeran's* Church at *Ratisbon*, whither they had been formerly removed under the Reign of the Emperor *Arnoul*. There is no doubt but that this Bull is a spurious Piece; and I think Father *Halloix* has sufficiently proved it in his Questions printed at the end of the Works, falsely ascribed to *Dionysius* the *Areopagite*, of the *Paris* Edition, 1644. That \* pretended Bull may be seen in *Aventinus's* Annals of *Bavaria*, in those of *Baronius ad ann. 1052.* and in the 4th Question of Father *Halloix*.

I shall

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\* It has been translated into French by *Nicolas Vignier*, in his *Theatre de l'Antechrist*, p. 2. c. 25. n. 7.

I shall occasionally mention another Quarrel between the Monks of *St. Denys*, and the Chapter of *Notre Dame* at *Paris*, about the Relicks of the same Saint. The Chapter pretended to have his Head; and the Monks his whole Body; so that it was no easy thing to compose their Difference. The Parliament of *Paris* put an end to that Quarrel by an *Arrest* of the 19th of *April*, 1410. importing that the Canons of *Notre Dame* had only the Head of *Dionysius* the *Corinthian*, and that the *Benedictin* Monks of *St. Denys* had the whole Body of *Dionysius* the *Areopagite*, or the *Athenian*. See the *Recueil des Arrests notables des Courts Souveraines de France*, par *Jean Papen*. Lyons, 1568. Tilt. 1. Arrest 5.

'Tis no Wonder, says our Author, if the Clergy and the Monks were so fond of Relicks. The Profit arising from them was very considerable in those Times, as we read in *Glaber*. That Historian \* informs us, that a Piece of the Rod of *Moses*, that was found by *Leurich* Archbishop of *Sens*, in *St. Stephen's* Church, increased that City, whither People resorted from all Places, not only from *France*, but also from *Italy*, and from beyond Sea. Many sick People were cured by the Virtue of that Relick. The same Historian adds, that the Inhabitants of the City of *Sens*, having got a great deal of Money from so many devout People, grew very insolent. Whereupon *M. Simon* observes, that if we don't see such great Miracles in our Days, 'tis because People are not so much inclined to give Credit to Relicks, especially to those that are trumped up by the Monks. They have published so many false Stories, that they have lost part of their Credit; and 'tis not so easy for them now, as it was in former Times, to find out new Relicks.

There is no doubt but that a very considerable Profit accrued to the Convents from Relicks, since the Monks quarrelled upon such an Account. Those of the Abby  
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\* *Glaber. Hist. l. 3. c. 16.*



of St. *Colombe*, in the City of *Sens*, complained to Pope *Innocent III.* against the Abbot and the Monks of St. *Peter le Vif* in the same City, who pretended to have in one of their Priors part of the Body of St. *Lupus*, Archbishop of *Sens*, and published it every where. But the Religious of St. *Colombe* having shown, by authentic Proofs, that they had the whole Body of St. *Lupus*, the Pope gave Sentence in their Favour, and condemned the other Monks, as being guilty of Forgery, in one of his Letters, wherein he says, *Falsitas tolerari non debet sub velamine Piusatis.*

These Tricks were so common, that *Guibert*, Abbot of *Nogent*, in the Diocese of *Laon*, could not forbear writing against that Multiplication of the Bodies of Saints, which increased daily, and against the fabulous Stories of his Time. The Works of that Abbot were published in 1651. by Dom *Luke d' Acheri*, a Monk of the Abby of St. *Germain des Prez*. Those, who desire to be fully informed of the Practices of the Monks relating to Relicks, need only read the four Books of that Abbot, entitled, *De Pignoribus Sanctorum*, especially the two first.

The common People, says M. *Simon*, are still so zealous for the *Legends*, that 'tis a dangerous thing to affirm that most Lives, contained in them, are fabulous. All those Lives should be reformed, and many Books full of Lies should be suppressed, which give the Protestants occasion to insult us. 'Tis a scandalous thing to see the Approbation of the Doctors prefixed to the *Christian Pedagogue*, the *Seven Trumpets*, and other Books of the like Nature.

The Abbot *Guibert* laughs at the Inhabitants of *Constantinople*, and the Monks of St. *Jean d' Angeli*, who equally boast of having the Head of St. *John the Baptist*, as if that Saint had two Heads, *quasi biceps fuerit*. He calls them Impostors. In his Time the Head of St. *John the Baptist* was not at *Amiens*; at least, he says nothing of it. To what purpose, says he, do I mention the Head of St. *John the Baptist*? I hear every Day that  
many

many Bodies of Saints are continually found out. *Quid de Capite Joannis Baptiste ago, qui de innumeris Sanctorum Corporibus itidem in dies audio?* He adds, *Quid enim magis sacrilegum, quam pro Divino excolere non Divinum?* He freely declares, that there was nothing more common than to trump up any dead Body for the Body of a Saint: *Dum ossa vulgaria pro Sanctorum pignoribus venduntur.*

The same Author laughs at those, who pretend to have a Tooth of Jesus Christ, his Navel-String, his Prepuce, and other such Relicks. He calls the Monks of St. Medard at Soissons Liars and Impostors, for maintaining that they have a Tooth of our Saviour. Many other Things, says M. Simon, might be objected against those Benedictins of Soissons. I don't know, continues he, whether we may believe the Reformed of the Congregation of St. Maur, who have succeeded those ancient Monks. They pretend to have in their Abby at Soissons the Bodies of St. Sebastian and Pope Gregory I. and yet those two Bodies are at Rome.

The Observation of Dom Luke d' Acheri, who published the Works of the Abbot Guibert, deserves to be inserted here. *Nec mirere, si prolixis adeo sermonibus in Reliquiarum falsarios adinventores, ac specio pietatis easdem populo venerandos exhibentes, invehatur. Etenim hac ipsa tempestate tot & tam diversi irrepere pestiferi errores, & tam nefaria pecuniarum libido Ecclesiasticos Religio osque Viros, quo celebriores suos redderent Ecclesias, cepit, obcecavit, ut non mirum si Auctor eas pluribus in locis hujusce tractatus exagitare videatur.*

" But, says M. Simon, can the Monks of the Abby  
 " of St. Germain des Prez, who make this wise Re-  
 " flexion, affirm that they are wholly free from that  
 " blind Passion of growing rich by the help of Re-  
 " licks? If they desire to convince the Publick of  
 " such a thing, they must wholly suppress the pre-  
 " tended Girdle of St. Margaret. The Benedictins of  
 " the Congregation of St. Maur are so far from reject-  
 " ing false Relicks, that they write Books in their  
 " Vindi-

" Vindication. The Falsity of the *Holy Tear* of *Vendome* is manifest to every Body; and yet they have done their best to maintain it. *M. Thiers* plainly showed that it is a spurious Relick; and they made a most wretched Answer. 'Tis no matter, say they, whether we make a good or a bad Answer: We have answered his Book; that's enough to serve our Turn: We shall keep the *Holy Tear*, which brings a good Income to our Abby of *Vendome*.

*M. Simon* endeavours to shew, that the Church of Rome never approved those shameful Practices, whatever the Protestants may say to the contrary. After some Observations relating to this Subject, he wonders that so wise and so holy a Pope as *Gregory I.* should have inserted so many fabulous Stories in his Dialogues. One would think, says our Author, that *St. Gregory* lived in the Golden Age, so much celebrated by the Mythologists. In those Times Beasts had the use of Speech, and conversed with Men. *Gregory I.* says in his Dialogues, that a Priest, whose Name was *Florent*, sent a poisoned Loaf to *St. Benedict*. A Raven, who was very familiar with him, came out of the neighbouring Forest at the usual time, to take some Bread from the Hands of that Saint; but instead of taking it, as he used to do, he fluttered about, and fell a croaking; whereby he intimated that he was willing to obey, but he could not take the Bread that was offered him. Other Writers say, that *St. Benedict* came to Mount *Cassin*, attended by two Angels, and three Ravens. If we may believe *Peter Damian*, there are in a Forest near Mount *Cassin* some Ravens sprung from those ancient Ravens that waited upon *St. Benedict*; and they come every Day to the Gate of that Monastery. *M. Simon* pretends, that those fabulous Stories, and many others, have been invented chiefly by the *Benedictins*; and that they were not so common before the Rise of that Order. He observes, that the *Benedictin* Monks of the Abby of *Fecamp* pretend to have some Blood of *Jesus Christ*; but they never got so much by it, as those of *Vendome* by their *Holy Tear*. They have  
not

not been so industrious ; besides, their Relick is not so extraordinary as the other.

Our Author makes another Observation. It must be confessed, says he, that People are not now so charitable out of Devotion for Relicks, as they were before : Nor do we see so many Miracles wrought by the precious Remains of Saints. The *Carthusians* of *Paris* had a Relick of *St. Bruno*; which cured for a long time consumptive Children, that were brought to them from all Parts. But perceiving some Years ago that this Relick began to be chargeable to them, because many Children were left in their Church under that Pretence, they made a Present of it to the Canons of *St. Stephen des Grez*. Those Canons got nothing by it ; because the Official of *Paris* did not think the verbal Process sufficient to expose that Relick to the publick View.

M. *Simon* takes notice, that what he says of Monks in this Discourse, ought likewise to be applied to the Secular Clergy, who have not been wholly free from the same Fault. Many of them have no less cried up false Relicks, than the *Benedictins* and other Monks.

He concludes with an Account of what had lately passed between the Bishop of *Amiens* and the Regular Canons of the Congregation of *St. Genevieve*. The latter boldly maintain against their Bishop, that they have the Body of *St. Firmin*, Confessor, in one of their Churches near *Amiens*. The Prelate affirms, on the contrary, that this holy Relick has been for several Ages in his Cathedral Church : Which he pretends to justify by ancient and authentick Records. Besides, on the 20th of *July* 1697, he published an Ordinance ; wherein, among other things, he forbids every Body in his Diocese to pay any Worship to the Graves newly found out in the Church of *St. Achent* ; and enjoins the Monks of that Abby, to prevent the Introduction of any Abuses upon that Occasion, and carefully to inform him of those that shall come to their Knowledge. This Bishop pretends to have the true Body

of St. Firmin; but M. Simon thinks one may very well doubt of it.

Our Author proceeds to another great Branch of Ecclesiastical Revenues, viz. the frequent use of *Indulgences*. I shall put off for some time the Account of this Second Part of his *Supplement*.

*It may be seen in Article XLIV.*



## ARTICLE XXXVI.

MIRA Metamorphosis Ligni in Mineram ferri, per experimenta comprobata, ex Literis JOH. GEORGII LIEBKNECHT, Mathematicum in Academia Gissensi Professoris, ad CHRISTIANUM WOLFIIUM, in Academia Halensi Mathem. Prof. datis excerpta.

QUE \* nuper de trunco quodam ligni in mineras ferri mutato scripsi, Te, Vir Clarissime, suffore examini ulteriori submisi. Nec piget laboris; probari enim posse didici, quæ ante non nisi suspicabar. Recte autem mones, duo expendenda esse, utrum scilicet substantia, de qua loquer, revera lignum extiterit nec ne; & num aliquas ferri particulas contineat. Quin primum *Aurelia* te doceat nullus dubito: Vides enim in portione gemina, quam misto, corticem, distincte secernis fibras, haud difficile se invicem separandas, utut massa integra firmissima & durissima existat, ita ut chalybi albisa ignis scintillæ ipsa quidem illa emittat; medallam ab altera *libet*

\* Taken from the *Acta Eruditorum*.

labore multo separabis, atque in pulverem comminues. Quantum autem ex hisce partibus ligni essentialibus conjicio, truncus Fagi fuit, qui admirandam hancce metamorphosin passus. Neque vero ex vano assero, ipsum in mineram ferri abiisse, cum multis id argumentis comprobare valeam. Non ad colorem provo-  
co, quo ferrum æmulatur; non splendorem urgeo, quem poliendo induxi; non stridorem & resistantiam allego, quam in mortario contusæ expertus, certe majorem ea, quæ in minera ferri satis divite deprehenditur; nec gravitatem specificam urgeo, qua mineram ferri superavit: Ea enim nonnisi probabilitatem pariunt. Alia igitur majoris roboris profero. Æquales massæ nostræ ac alterius cujusdam mineræ ferreæ in mortario probe contusæ portiones aquæ immisi, ut a particulis terreis utraque liberaretur: Ubi non sine jucunditate massæ nostræ celerius, quam mineræ ferreæ particulas fundum petentes conspexi, qui tamen descensus, ablutione sæpius repetita, æqualis fere deprehensus. Negare tamen nequeo, particulas tandem mineræ ferreæ celerius massa nostra descendisse, ubi satis expurgatæ fuerant, utut ablutione absoluta hæc istis tantillo specificæ gravior adhuc deprehenderetur. Cum illam ulterius torrendo expurgassem, tuo consilio aquam cum oleo vitrioli affudi, quod optimæ notæ mihi tradiderat Collega honoratissimus, Dn. D. *Bartholdus* Chymicæ apud nos Professor, & mox ebullitionem cum calore notabili halitumque inde assurgentem notavi: Id quod non simplice vice diverso tempore in aliorum præsentia repetii. Notatu vero dignum judico, quod minera ferri in locum massæ nostræ substituta calorem multo minorem produxerit. Tanto magis igitur de ferrearum particularum præsentia securus cum Physico urbis nostræ Dn. D. *Antonio* partes regulinas quæsi & separatim scoriis inveni, utut non satis perfectas, quoniam nimia curiositas nos adigebat, ut ignem justo citius removeremus. Et hæc quidem partes, ut ipse experiri potes, trun-  
susque ex Anglia nunc redux *Hanischius* testis oculatus confirmabit, non modo cum oleo vitrioli vehementer effervescent, verum etiam a magnete trahuntur. Ad eas autem obtinendas sequentem adhibuimus metho-  
dum.

dum. Massam in pulverem grossum redactam & postmodum terre actam sali tartari fixo commiscuimus, ignique contumaci aperto & ventoso mediante crucibulo immisimus, quo postmodum liquefacta cono fusorio intusa fuit. Inter transfundendum pyramidem calefactam sevoque illitam malleo concussimus; quo facto regulus Martis, in fundo inventus, mediante malleo a scoriis separatus.



## A R T I C L E    X X X V I I .

### Q U E D L I N B U R G .

**M.** *Eckhardus* has published the following Book.

*Deus Sacrilegii vindex ex Historia sacra & profana demonstratus à M. Tobia Eckhardo, Ill. Quedlei Rectore. Quedlinburgi, 1710. 8vo.*

The Robbery, committed ten Years ago in St. Michael's Church at *Lunenbourg*, gave the Author Occasion to write upon this Subject. His Treatise consists of Nine Chapters. 1. In the first, he explains the Origin of the Word *Sacrilege*, and its various Significations in Sacred and Profane Authors, &c. 2. In the second, he shews the Heinousness of that Crime, and how it was punished among the *Jews, Greeks, Romans*, and other Nations; and then he gives an Account of the Wars that have been made for Sacrileges. 3. In the third Chapter he observes, that the divine Vengeance pursued several sacrilegious Men, who had avoided the Punishment due to their Crime. 4. In the next Chapter, the Author shews that the Temple of *Solomon* was plundered five times before it was burnt. 5. In the fifth, *M. Eckhardus* alledges several Examples of Kings, and other Men, punished by God himself for Sacrileges committed in time of War.

6. In

6. In the sixth, he observes that the Kings of *Judea* took the sacred Treasures lodged in the Temple, and applied them to a civil Use; for which he says they were not guilty of Sacrilege. 7. He proceeds to the second Temple, and shews that it was plundered seven times. 8. In the eighth Chapter, he mentions other Temples, or Churches, plundered by several Princes. 9. In the last, he enquires what one ought to think of those Examples of a divine Punishment, inflicted upon Sacrilegious Persons, which are to be found in several Histories: He gives his Opinion about every one of them; and concludes, that Sacrilege is a Crime that God does not leave unpunish'd.

## A M S T E R D A M.

**M.** *Ruyfchin* has put out a very curious Book; containing a Description of Part of the Animals, which he has collected.

*Friderici Ruychii, Anatom. & Botanices Professoris, nec non Academiæ Cesariæ Naturæ Curiosorum Collegæ, Thesaurus Animalium primus, cum figuris æneis. Amstelodami, 1710. in 4to.*

The following Book is actually in the Press.

*Æschini Socratici Dialogi quatuor, Græce & Latine, tum notis Joannis Clerici. Præfixa est Vita Æschini e Diogene Laertio, acceperuntque Silvæ Philologicæ Joannis Clerici, in quibus multa Veterum Græcorum & Latinorum Scriptorum loca explicantur; aut emendantur. Liber primus.*







## A R T I C L E    XXXVIII.

**C. CRISPI SALLUSTII** quæ ex-  
tant; cum notis integris Glareani, Rivii,  
Ciacconii, Gruteri, Carrionis, Manutii,  
Putschii, Douſæ. Selectis Caſtilionei, C.  
& A. Popmæ, Palmerii, Urſini, J. Fr. Gro-  
novii, Victorii, &c. Accedunt Julius Ex-  
ſuperantius, Porcius Latro; & Fragmenta  
Historicorum Vett. cum notis A. Popmæ.  
Recenſuit, Notas perpetuas, & Indices  
adjecit JOSEPHUS WASSE, Coll.  
Regin. apud Cantabr. Socius, & Nobiliſſ.  
Marchioni de KENT à Sacris Domesticiſ.  
Præmittitur Salluſtii Vita, auctore V. Cl.  
JOANNE CLERICO. Cantabri-  
giæ, Typis Academicis, apud Cornelium  
Crownfield, Celeberrimæ Academiae Ty-  
pographum. MDCCX.

That is,

*A New Edition of Salluſt, &c. published  
and illuſtrated with continued Notes, by  
JOSEPH WASSE, Fellow of Queen's  
College at Cambridge, &c. Cambridge,  
1710. in one Vol. in 4to. Pagg. 532, and  
318.*

THE

**T**HE Writings of the ancient Authors have been so much corrupted by careless; ignorant, and bold Transcribers, that they would be unintelligible in abundance of Places, had not several Criticks made it their Business to mend those Faults, by a careful Collation of divers Manuscripts, and by their Conjectures. To mention only one or two Authors: *Stephanus Pighius* observes in his Epistle Dedicatory, prefixed to his Edition of *Valerius Maximus*, that eight or ten Manuscripts which he made use of, did so strangely differ one from another, that he knew not which way to turn. He mended above eight Hundred considerable Faults in that Writer, besides a great many others, of which he takes no particular Notice. He gives a remarkable Instance of the Ignorance of some Transcribers, in his Note upon the Second Book, Chap. 10. n. 8. He found in two Manuscripts this Epigram of *Martial*

*Nosset jocosæ sacrum cum dulce Floræ,  
Festosque lusus, &c.*

inserted in the very Text of *Valerius Maximus*. Somebody had writ that Epigram in the Margin for his own Use; and the ignorant Copists took it to be Part of the Text. Those, who have compared the Edition of *Ovid*, corrected by *Nicolaus Heinsius*, with the former Editions, must needs own that we are very much indebted to that judicious Critick for his excellent Performance; not to mention the other Authors that have been mended by him. Notwithstanding the great Labours of the Criticks, there are still many Faults, and obscure Passages, in the Works of *Cicero*: And if that learned Man, who has lately published so many admirable Emendations upon the *Tusculanæ Questiones*, would be pleased to do the same upon some other Pieces of the same Author, he would infinitely oblige all those, who love to read that illustrious Roman in his own Language.

*SALLUST* is one of those Authors, that have been very ill used by the Transcribers. Mr. *Wasse* observes, that this Historian received so many Wounds, that he was wholly disfigured: He adds, that there is hardly any ancient Writer, that has been more corrupted. The learned Editor has taken abundance of Pains, to publish a very good Edition of that excellent Historian. To give an Account of his Performance, I shall observe, 1. That the Text is very correct, and printed from the best Edition. 2. That the Notes of the Commentators have been inserted in their own Words, under the Text. 3. That the Notes of the Editor are very large, learned, and instructive, and appear in every Page. He illustrates the Phraseology of *Sallust*, by many Passages taken from Greek and Latin Authors; and acts all along the Part of a Critick, by giving his Judgment about all the various Readings mentioned by him. He has also added several Notes relating to Geography, History, and Antiquities. 4. The Readers will find in this Edition a Piece of *Julius Exsuperantius*, *De Marii, Lepidi, ac Sertorii bellis civilibus*; and the Declamation of *Porcius Latro*. 5. The Fragments of the ancient Historians come next, printed much more correctly than they were before, and illustrated with the Notes of *Aufonius Popma*, and those of the Editor. 6. There is a very large and useful *Index* upon *Sallust*, and another of the Authors, that have been mended and illustrated in M. *Wasse*'s Notes. The Life of *Sallust*, written by the learned M. *Le Clerc*, is prefixed to this Edition.

I must not forget to observe, that M. *Wasse* mentions the Commentators who writ upon *Sallust*, and gives his Judgment about their several Performances. An Edition, that comes out with so many Improvements, must needs be very acceptable to the Publick.

## ARTICLE



## ARTICLE XXXIX.

**HISTOIRE** du **GRAND GENG-HIZCAN** premier Empereur des anciens Mogols & Tartares, divisée en quatre Livres, contenant la vie de ce Grand Can, son élévation, ses conquêtes, avec l'Histoire abrégée de ses successeurs qui regnent encore à présent. Les mœurs, les coutumes, les loix des anciens Mogols & Tartares, & la Geographie des vastes Pais de Mogolistan, Turquestan, Capschac, Yugurestan, & de la Tartarie Orientale & Occidentale. Traduite & compilée de plusieurs Auteurs Orientaux, & de Voyageurs Europeens, dont on voit les noms à la fin, avec un abrégé de leurs vies. Par feu M. Petis de la Croix, Secrétaire Interprete du Roy es langue Turquesque & Arabesque. A Paris, dans la Boutique de Claude Barbin, chez la Veuve Jombert, au Palais, sur le second Perron de la Sainte Chapelle. 1710.

That is,

*The History of the GREAT GENGHIZ-CAN, the First Emperor of the Ancient*  
M 3. Mogols

Mogols and Tartars, divided into Four Books; containing the Life of that Great Can, his Elevation and Conquests, with a compendious History of his Successors who reign to this day. An Account of the Manners, Customs, and Laws of the Ancient Mogols and Tartars, and the Geography of the vast Countries of Mogolistan, Turquestan, Capschac, Yugurestan, and the Eastern and Western Tartary. Translated and collected from many Oriental Writers, and European Travellers, whose Names may be seen at the end, with an Abridgment of their Lives. By the late M. PETIS DE LA CROIX, the King's Secretary and Interpreter in the Turkish and Arabick Languages. Paris. 1710. in 120. Pagg. 562.

**T**HIS \* Work is made up of Matters, that may be called new; and they will serve hereafter to enrich the History of the XII. and XIII. Centuries. The Publick does not frequently receive the like Presents. *GENGHIZCAN* is hardly known in Europe, though his Conquests reached farther than those of *Alexander*, and his Posterity reigns to this day in Europe and Asia. The Cans of the little *Tartary*, the Princes *Usbeks*, and the Emperors of the Great *Mogul*, are descended from him. His Empire extended above Eighteen hundred Leagues, from East to West; and above a Thousand, from North to South. All the Historians of Asia bestow such Titles upon that Prince, as equally express their Admiration, and the Greatness of his Power. They call him the Conqueror of the World, the only King of Kings, the Column of Princes, the Master

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\* Taken from the Journal

Master of Thrones and Crowns : And they say that God never invested a Sovereign with so great an Authority upon Earth.

The Publick is indebted to the late M. Colbert for the Life of that Hero. We are informed in the Advertisement prefixed to this Book, that the History of the *Ortomans*, written by *Aboulcair Tashkupriade*, being come into the Hands of that Minister, he ordered M. *Petit* to translate the Preface, and particularly a Poem contained in it, relating to the Life of *Genghizcan*. The Translation of that Poem was read to M. Colbert, who was so charmed with the great Actions of that Hero, that he charged M. *Petit* to write his History. That eminent Interpreter applied himself to it for the space of ten Years. He read with great Care four Authors, who have recorded the noble Exploits of *Genghizcan* : He translated their Works; and having extracted the Facts, and put them into a good Order, he added to them whatever the Relations of Travellers might afford him. The Work being finished, he communicated it to several learned Men; and we are told that he made a good use of their critical Observations. It is further said in the Advertisement, That if M. *d'Herbelot* had had the same Docility, his *Bibliotheque Orientale* would not be so imperfect as it is.

The History of *Genghizcan* is divided into Four Books. The Author gives us, in the first, a general Notion of his Subject. He describes that Part of *Asia* where *Genghizcan* was born : He mentions his Ancestors, and relates his Adventures, and the Progress he made, till a War broke out between him and the King of *Carizme*. The *Oriental* Writers divide the great *Tartary* into Four Parts, viz. *Capschac*, *Zagatay*, *Caracatay*, and the old *Mogolistan*. *Genghizcan* was the Son of *Pisouca*, who reigned in the last Part. He was born in the Year 1154, and went at first by the Name of *Temugin*. Having lost his Father at Thirteen Years of Age, he found himself engaged in great Wars with his Neighbours; and Fortune proved so contrary to him, that he was at last obliged to fly to *Goungbam* King of the *Keraites* for Refuge, with Six thou-

land *Moguls*. His Courage, the Victories he obtained over the Enemies of *Ougham*, the many Favours that Prince bestowed upon him, but above all, his Marriage with the Princess *Ooulouine*, raised the Envy of many People against him. They did him many ill Offices; and at last he was so violently persecuted, that he wanted all his Dexterity and Valour to save his Life. With those Six Thousand Men, who always remained faithful to him, he defeated Ten Thousand, who had been sent to apprehend him; and after this Victory he made it his only Business to open his way to the Throne. He was then about Forty Years: At that Age, and with so few Troops, he began his Conquests. He immediately made himself Master of the *Mogolistan*, having persuaded the People to rise up in Arms against *Ougham*. The *Mogol* Nation became, in a manner, invincible, under his Command, and by his Care. They not only subdued the *Keraïtes*, and other neighbouring Nations, but also possessed themselves of *Pequin* and the Northern Part of *China*. *Tamazin* gave Laws to that Warlike People, in a Diet which he called for that Purpose; and it was in the same Diet that he took, by God's Order, as he affirmed, the Name of *Genghizcan*, which in the *Tartarian* Language signifies *Can the Son of Can*. The following Laws, among others, were published in that Assembly.

“ It was ordered to believe that there is but one  
 “ God, Maker of Heaven and Earth, the only Author  
 “ of Life and Death, Riches and Poverty, who grants  
 “ and refuses whatever he pleases, and has an absolute  
 “ Power over all Things.—The Legillator ordered  
 “ that no Peace should be made at any time with any  
 “ King, Prince, or Nation, unless they should entirely  
 “ submit.—It was forbidden, upon pain of Death,  
 “ to plunder the Enemy before the General gave leave  
 “ to do it.—No one was allowed to cut the Throat  
 “ of those Animals that were to be killed: Every Bo-  
 “ dy was ordered to tie their Legs, to rip open their  
 “ Bellies, to thrust his Hand to the very Heart, and  
 “ pluck it out.—The Law against Robbers imported,  
 “ that those who should commit any considerable Rob-  
 “ bery,

“ bery, such as the stealing of a Horse, an Ox, and any  
 “ other thing of the same Value, should be punished  
 “ with Death, and that their Bodies should be cut in-  
 “ to Two with a Hanger.—All the Subjects of the  
 “ Empire were forbidden to take any Person of their  
 “ own Nation into their Service, that all of them might  
 “ follow the War.—By the Law concerning Mar-  
 “ riages, it was ordered that a Man should buy his  
 “ Wife, and not marry a Maid related to him in the  
 “ first or second Degree; but no other Affinity was for-  
 “ bidden; so that a Man might marry two Sisters.  
 “ —By another Law, Adulterers are condemned to  
 “ Death, and may be killed when surpris'd in the Fact.  
 “ Spies, false Witnesses, Sodomites, and Sorcerers,  
 “ were also condemned to Death.

In the Second Book, M. *Petis* mentions the Causes, Preparations, and various Successes of the War, which *Genghizcan* made with the Sultan *Mehemed* King of *Carizme*. From whence the Author takes occasion to give a short Account of the Sultans *Seljukides*, and of the Kings of *Carizme*; and to inform the Readers of the State of *Afia*, when the *Mogols* made that Irruption. He describes many Sieges. *Genghizcan* took from the Sultan *Mehemed* the Cities of *Otrar*, *Saganac*, *Cogende*, and many others. The Reduction of the Towns of *Zurnuc*, *Nur*, *Bocara*, *Sumarcande*, and *Carizme*, and the Death of the Sultan, are the principal Events mentioned in the Third Book. It contains also a Description of a hunting of *Mogols*; which is one of the most curious Passages of this Work. The Sultan *Gelaleddin*, Son of the Sultan *Mehemed*, raises the Attention of the Readers in the last Book. That Prince proved a Match for *Genghizcan*; and it may be said that he was defeated without being overcome. *Gelaleddin*, with Thirty Thousand Men, had the Boldness to expect his Enemy on the Banks of the *Indus*, and was like to obtain the Victory. He sustained, during ten Hours, the Attack of above Three Hundred Thousand *Moro's*, who fought in the Presence of *Genghizcan*. “ But perceiving that  
 “ if he continued to make an obstinate Defense, he  
 “ would fall into the Hands of his Enemy, he began  
 “ “



“ to think of saving his Life. The only thing he could  
 “ do, being to retire into *India*, he resolved to cross  
 “ the River notwithstanding its great Rapidity.” He  
 boldly executed his Resolution. “ *Genghizcan*, conti-  
 “ tinues the Author, being informed of his Passage,  
 “ hastened to the River, and was not a little surprised  
 “ to see him boldly struggle with the Waters. His Ad-  
 “ miration increased, when that Sultan, forgetting the  
 “ Danger he was in, stopt in the middle of the River to  
 “ insult him, and shoot out against him and his whole  
 “ Court the Arrows that remained in his Quiver. Ma-  
 “ ny brave Captains were ready to throw themselves  
 “ into the River, and to pursue *Gelaleddin*; but the  
 “ Great *Can* would not suffer them, and told them they  
 “ would be disappointed. Afterwards putting his Finger  
 “ to his Mouth, and turning to his Children, he cried  
 “ out: *A Son should be born of such a Father. Whoever can*  
 “ *dare the Danger, which that Prince has just now escaped,*  
 “ *will expose himself to a Thousand more; and a wise Man,*  
 “ *to whom he is an Enemy, will always stand upon his Guard.*”  
*Genghizcan* died towards the latter end of the Year 1226;  
 after he had reigned 25 Years, and in the 73d of his  
 Age.

There are at the end of this History two Abridg-  
 ments very curious and instructive: The one contains a  
 Series of the Successors of *Genghizcan*; the other shews  
 what Authors have been made use of. A Geographical  
 Map, prefixed to the Book, and composed by M.  
*de Lisle*, will be of great use to the Readers. The late  
 M. *Petis de la Croix* applied himself to several other Works.  
 He translated the History of *France* into the *Turkish* Lan-  
 guage. 'Tis he, who put into Order the Three Vo-  
 lumes of *Thevenot's* Voyages into the *East*. He made a  
 Catalogue of all the *Turkish* and *Persian* Books in the  
 King's Library, with Observations upon them. He al-  
 so composed two Dictionaries; one out of *French* into  
*Turkish*; the other out of *Turkish* into *French*.





## ARTICLE XL.

**PROPAGATION** of the Gospel in the EAST. Part II. Containing a further Account of the Progress made by some Missionaries to Tranquebar, upon the Coast of Coromandel, for the Conversion of the Malabarians: Of the Methods by them taken for the effecting of this great Work: Of the Obstructions they met with in it; and of the Proposals which they make. Together with some Observations relating to the Malabarian Philosophy and Divinity; and concerning their Bramans, Pantares, and Poets. Translated and extracted from the Original Letters of the said Missionaries lately arrived, and most humbly recommended to the Consideration of the most Honourable CORPORATION for the Propagation of the Gospel in Foreign Parts. London, Printed and Sold by J. Downing in Bartholomew-Close, and by the German Bookseller near Somerset-House in the Strand. 1710. in 8vo. Pagg. 36. besides the Preface.

**I**N the Year 1705, the King of Denmark resolved to send some Missionaries to Tranquebar, upon the Coast of Coromandel, to attempt the Conversion of the Malabarians, who inhabit that Country. The University of Hall being applied to upon that Occasion,

two

two young Divines, bred in that University, were chosen for this Undertaking; who having embark'd about the latter end of *November 1705*, arrived at last at *Tranquebar* in *July 1706*. Their Letters, which make the first Part of this Work, were translated from the *Higb-Dutch* into *English*, and printed in the Year *1709*. They are worth reading upon several Accounts. The Readers will find in them what Progress those Divines have made in the Conversion of the Heathens; what Obstacles they have met with; and several things relating to the Customs and Religion of that People, delivered with great Plainness by those two honest and sincere Missionaries.

They soon perceived that they wanted more Hands to carry on a Work of so great an Importance. Wherefore, at their earnest Sollicitation, three other Missionaries were sent after them. This II<sup>d</sup>. Part consists of Five Articles, and contains an Account of their Voyage, and what they have done towards the Conversion of the *Malabarians*.

I. The first Article is an Abstract of some Letters, written from the Cape of *Good-Hope* the 20th and 23d of *April 1709*, by one of the last Missionaries. He says, among other Things, that the *Portuguese* Language is of far greater Use, and more extensive than the *Malabarick*, being spoken almost all over the *East*; whereas the *Malabarick* is confined to a certain Tract of Land. Whoever designs to preach the Gospel in the *Eastern* Countries, should learn that Language in *Europe*; and then he would be able to instruct the Heathens without any Loss of Time.

It appears from other Letters, written from *Malabar* to *Copenhagen*, that the Missionaries gain more Ground every Day in that Country; that their Congregation is increased to above a Hundred Souls; that the *Malabarians* not only resort from very distant Places to hear the Gospel, but have also many private Conferences with the Missionaries; that *M. Ziegenbalg*, one of those Missionaries, has sent over several Treatises, written by him

him in the *Malabarick* Language ; that both *Malabarians* and *Moors* do very much frequent their Sermons, but particularly their Catechetical Exercises ; that they have many Visits from the Poets, and others who are accounted Learned among the *Malabarians*, who often come from very remote Places, and put Abundance of abstruse and intricate Questions to them.

The *Malabarians* have a very regular Language, which may be reduced to Rules of Grammar. As we go in *Europe* thro' a Course of Philosophy, so do the *Malabarians*, and even in a regular and methodical manner. They have a *written Law* ; from whence, as from the Fountain-head, they fetch all their Theological Deductions and Determinations.

They worship but One Divine Being, which they acknowledge to be the Origin and Cause of all other Things, calling it accordingly *Barabara Wastu*, or the Supreme Being of all. This God, say they, does not concern himself with Things of little Moment ; but has created some other great Gods as his Vicegerents, by whom all the Worlds, and Creatures contained in them, are moved and influenced. These Gods have again their subordinate Gods ; every one of which is said to have his particular Station and Government of Things assigned to him. Men are created by those Inferior Gods, according to the Order of the Supreme Being ; and therefore they think it reasonable, they should have *some* Kind of Worship allotted to them. They add, that all these inferior Sorts of Worship are resolved at last into the sublimest Worship, due to the One Supreme Being.

They pretend, that wise Men among them perform their Worship without Images ; which are only designed for Children and ignorant People, who know not how to form to themselves a right Notion of those Heavenly Beings. They reckon 3000000 Gods, depending from the Supreme one ; and 48000 *Rischi*, or great Prophets, and an infinite Number of Angels and other inferior Officers.

The

The Genealogy, or gradual Production of their Gods, is very remarkable. Those, who have read in *St. Irenæus* what the *Valentinians* said concerning their *Æones*, will find some Resemblance between the Doctrine of those Ancient Hereticks, and that of the *Malabarians*.

As for what concerns the Nature of their Gods, they are subject to various Changes and Mutations, as well as the Creatures; and each of them has his fixed Term both of Life and Government. After the Expiration of all those set Times, every thing, say the *Malabarians*, shall return into the Being of all Beings, and then there will be a new Creation. They say, that in former Times their Gods frequently appeared upon Earth; and from those Apparitions they coin many ridiculous Stories. They affirm, there are Fourteen Worlds, Seven superior and Seven inferior ones, with as many huge Seas moving betwixt them. This Notion furnishes their Poets with Abundance of Fictions and Fancies; and whenever they give an Account of some strange Accidents and Adventures, they only say, that those Things happened in such and such a World, without thinking themselves obliged to alledge any Proof for it.

Concerning the Creation of Man, they say, that Sixty Thousand Men were created at first; but Thirty Thousand turned Devils soon after, and Thirty Thousand remained Men; both of them being multiplied afterwards to infinite Numbers. Sin, according to their Doctrine, comes from the Constitution of the Body, and from excessive Eating and Drinking. They have various Opinions about the Soul of Man. They generally believe the Transmigration of the Soul out of one Body into another, in order to its full and perfect Purification.

The Author of this Letter says, he never saw yet any Atheist among the *Malabarians*. They are generally pious and charitable. He complains, that the ill Lives of the Christians are the greatest Obstacle to the

Con-

Conversion of those Heathens. They suppose that a true Religion, and a disorderly Conversation, are Things utterly inconsistent. " And because they see the Christians pursue their wonted Pleasure presently after Divine Service; some of the Heathens have from thence taken up a Notion, as if the Christian Preachers, in their ordinary Sermons, did teach their People all these notorious Vices and Debaucheries, and encourage 'em in such a dissolute Course of Life. " The Missionary concludes with these Words: " Our Charity-School is now branched out into Two, and the Number of Children considerably increased. And here we find the Beginning of a real Reformation must be made; the Old Malabarians being, for the most part, too fond of their long-accustomed Idolatrous Way of Worship.

II. The Second Letter was written to a Professor of Divinity of the University of Hall, from \* *Madras* or *Fort St. George*, in the *East-Indies*, *January 16, 1710*. *M. Ziegenbalgh* gives an Account of his Journey from *Tranquebar* to *Madras*. He dispersed among the Heathens, in his way to that Town, the Gospel of *St. Matthew*, and many Copies of a Letter, containing the most proper Means for their Conversion; and a Treatise, wherein he lays down the first Principles of Christianity. He was kindly entertained by the *Bramans* wherever he came, and they heard him preach the Gospel with great Attention.

III. That Missionary gives a more particular Account of his Journey to *Madras*, in a Letter written to a Minister at *Berlin*, and dated *January 17, 1710*. He was much better used by the *Malabar* Heathens, than *St. Paul* by the *Jews* and *Gentiles*, and doubtless travelled more conveniently than that great Apostle: For he " had in his Company a Merchant, four and twenty *Malabarians*,

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\* That Town is about Thirty six *German* Miles distant from *Tranquebar*.

“ rians, six Soldiers, ten Palanquin-Carriers, five o-  
 “ ther Men that carried their Victuals, one *Malabarick*  
 “ *Amanuensis*, and one Servant to brew their Drink,  
 “ and to dress their Victuals at Night, and one Host-  
 “ ler. One while he was on Horseback, and another  
 “ while he was carried in a Palanquin.

IV. The Fourth Letter was sent to a Friend at *London*, dated from *Madras*, January 17, 1710. It imports, among other Things, that the Christian Congregation at *Tranquebar* is increased to about a Hundred and sixty Persons. The *Malabarick* School is in a very good Forwardness, and provided with an able Master; who, before his Conversion to Christianity, was one of the most famous Poets and Schoolmasters among the *Malabarians* at *Tranquebar*. His Conversion to Christianity caused a great Alarm among the Heathens, who never expected any such thing. There are but few of the grown Heathens, that are willing to be baptized; and yet there is always a Concourse of People attending the Sermons of the Missionaries, and other Parts of Divine Service.

V. The Fifth Letter, dated at *Tranquebar*, January 6, 1710. was written to a Professor of the University of *Hall*. I shall insert here the following Passage out of it. “ In the Year 1709, and particularly towards the  
 “ latter end thereof, every thing was very dear in this  
 “ Country; and the Scarcity being so great, abundance of *Malabarians* died for want of Neecessaries,  
 “ and others were forced to sell themselves for Slaves  
 “ in that Extremity. The *Portuguese* Church here, being very large and populous, took hold of this Opportunity, and bought a great many of those poor  
 “ People for Slaves, one being sold from twenty to  
 “ forty *Fano*, or from eight to sixteen Shillings *English*.  
 “ When they had bought up a Number of four-score Heads, the *Pater Vicarius* appointed a solemn  
 “ Day for administering the Baptismal Act to all those  
 “ Souls at once. At the set Day, they went all together in a Body or Procession, being accompanied by  
 “ some who beat the *Malabar* Drums, and others who  
 “ play’d

“ played on the Flute ; these being the usual Instru-  
 “ ments the Heathens make use of, both at their Ido-  
 “ latrous Worship in the common Pagods, and at  
 “ their Publick Processions ; when they carry about  
 “ their Idols, as they use to do at some Days set apart  
 “ for that purpose. There were likewise some Stan-  
 “ dards attending the Procession, to give the greater  
 “ Lustre to so solemn an Act and Formality.

“ The whole Pageantry being thus mustered up,  
 “ the Sacrament of Baptism was ministred to those ig-  
 “ norant Wretches ; without so much as asking them  
 “ one Question about the Substance of these Transac-  
 “ tions ; and being thus sprinkled one after another,  
 “ they were led back in the same pompous manner ;  
 “ the aforesaid Reverend Father ordering abundance  
 “ of *Cas*, ( a very small Coin, eighty whereof making  
 “ one *Fano* ) to be thrown among the People as they  
 “ went Home. And these sorry Performances, where-  
 “ by they make daily Additions to the Church of *Rome*,  
 “ are extolled by them, as extraordinary Acts of De-  
 “ votion, and their Church set out, as the most flou-  
 “ rishing of all others, &c.

It must be confessed, that it is an easy thing to make such Proselytes among the poor sort of Heathens ; but the Question is, whether Men, who have no Notion of Christianity, can be called Converts to the Christian Religion ? The five Protestant Missionaries above-mentioned, who make it their Business to remove the Prejudices of the *Malabarians*, and to convince their Minds of the Truth and Excellence of the Gospel, will find it more difficult to bring over many Thousands to the Christian Faith. They themselves are sensible of it, as we have seen above.







## A R T I C L E    X L I .

RECUEIL des Ordonnances, Mandemens & Censures de M. l'Eveque d'Arras. A Arras, chez Cæsar Duchamp. 1710.

That is,

*A Collection of the Ordinances, Mandates, and Censures of the Bishop of Arras. Arras. 1710. in 8vo. pagg. 368.*

**T**HERE is hardly any thing more generally known to those, who are conversant in Books, than the great Corruption that formerly prevail'd among the Clergy. Not to mention several Histories, and other Works, which contain a Description of their scandalous Behaviour; the many Canons, that were made by the Ancient Councils for the Reformation of their Manners, sufficiently shew that they lived a very disorderly Life. When the Church is obliged to prescribe Remedies to her own Ministers, 'tis a sign they are grievously sick. According to this Maxim, the Clergy of the Diocese of Arras are none of the most regular, since their Bishop found it necessary to publish so many Ordinances, Mandates, and Censures, wherein they are so nearly concerned. That Illustrious \* Prelate, being sensible that there is nothing more shameful and more prejudicial to Religion, than to see the Ministers of the Gospel dishonour their Character by a vicious and

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\* His Name is Guy de Selve de Rochebournart.

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and irregular Life, has done his utmost Endeavours to reform his Clergy, and to put a stop to the growing Evil. The Collection of his Ordinances, &c. is one of the most curious Books, that has been printed this Year; and therefore I presume an Extract of the most remarkable Passages will not be unacceptable to the Readers.

The Bishop of *Arras* published in 1675 an Ordinance to restore Ecclesiastical Discipline, and to suppress several Abuses. The same Ordinance was published again in the Year 1678. He rightly observes that the Reformation of the Laity depends upon that of the Clergy; and complains that a great many Priests do not live according to their Character, and, far from acting like Christians, do not behave themselves like Men endowed with Reason. Many have been guilty of Incontinence, since the Bishop forbids his Clergy to keep any suspicious Maids: And in another Place he expressly enjoins them not to keep in their Houses any Women under Forty Years of Age. He exhorts them to live *Chastly, Holily, and Religiously*. One of his Constitutions is expressed in these Words: *No Confessor shall have the Power of absolving any Woman, with whom he has committed a mortal Sin against Chastity; except on the point of Death.* He forbids them to make an ill use of Exorcisms, either for frivolous Things, or upon a new Moon out of Superstition. He will not allow them to dance, and frequent Taverns, nor to play with Country People in publick Places. The Monks are forbidden to go out of their Convents out of Vanity.

The following Constitution is very remarkable. *Let no Confessor hear the Confession of any Woman, except in an open Place; and if it be dark, let a Candle be brought in, and let there be a Lattice between them.*

In the Year 1635, Pope Urban VIII. ordered his Nuncio to write a circular Letter to all the Bishops, whereby they were enjoined not to suffer Women to shew their Breasts, and wear Patches, and to confess their Sins, and receive the Communion in such a scandalous

Dress. A Bull of Pope *Innocent* XI. was published in 1683. to the same purpose. That Letter and that Bull have been inserted in this Collection, with a Mandate of the Bishop of *Arras* relating to the same Subject, and publish'd in 1708.

In the Year 1681 that Prelate condemned the Use of Plays, especially during the *Advent*, and in *Lent-time*, as being a Remainder of Paganism. In 1698 he published several Regulations concerning Tragedies acted by young Scholars: He observes at the end of his Mandate, that many will be displeased with it. But, says he, *If I should please Men, I should not be the Servant of Christ.*

There are in this Collection several remarkable Censures of very pernicious Books, which plainly discover the loose Principles of several Ecclesiasticks in the Diocese of *Arras*. In the Year 1697 the Bishop censured Seven Propositions of an extravagant Preacher, who maintained in the Pulpit, that whoever wears a Scapulary, in Honour of the Blessed Virgin, is sure of his Predestination and eternal Salvation, and that such a Person cannot be damned. The Bishop condemned those Propositions, as being false and scandalous, and tending to harden Men in their Sins, and to render the Worship of *Mary* ridiculous among the Hereticks.

A Book, entitled *the Charitable Confessor* (*le Confesseur charitable*;) came out in the Year 1702. The following Assertions, contained in that Book, were condemned by the Bishop of *Arras*. 1. "It is a good thing for a Man to have been a great Sinner, because the Divine Grace increases after his Repentance. 2. Tho' a Man does not feel so much as Attrition when he repents, yet he may obtain the Pardon of his Sins, provided he grieves that he does not grieve. 3. It is no Sin to murmur against God in Afflictions. 4. A Man may be saved, tho' a little while before he dies, he feels neither Contrition, nor the Love of God; provided he has thought of Christ some time during his Life, and done some good Work in his Name. 5. If  
" a dying

“ a dying Man cannot go into Heaven through the  
 “ Merits of Christ, he may be admitted into it thro’  
 “ the Intercession of Mary, his Mother. 6. Whoever  
 “ worships Mary during his Life, cannot be damned.  
 “ 7. He, who often prays in this manner, *Dear Jesus,*  
 “ *through the Bitterness you felt upon the Cross, especially when*  
 “ *your Soul departed from your Body, take pity on my misera-*  
 “ *ble Soul, when it leaves the Body,* may be saved without  
 “ going through the Fire of Purgatory.

The same Prelate condemned in the Year 1703 thirteen Propositions, contained in a Book of a Jesuit; some of which are expressed in these Words. 1. “ A Sin is not mortal, unless it be perfectly voluntary: But it cannot be said to be perfectly voluntary, unless the Sinner has a full View of the Malice of it. 2. If a Military Man, whose Flight is a shameful thing, is unjustly attacked, he is not bound to run away, if he can do it, rather than kill the Aggressor. 3. It is lawful to kill a Thief, if one cannot otherwise recover what is stolen, without great Trouble and Charges; for Instance, without going to Law, &c. 4. Though the Conjugal Act is unlawful at certain times between married People; for Example, by reason of Sickness, or for fear of an Abortion; yet they may perform other Venereal Acts, *secluso semper periculo Pollutionis*: The same may be said in case of Impotency in a married State. 5. If a Judge receives a Present for an unjust Sentence, he may keep it. 6. A Witness, being duly interrogated by a Judge, is not bound to speak the Truth, if he is afraid that he or his Friends will receive any considerable Damage from it. 7. Whoever swears either out of Rashness and Inadvertence, or out of Custom and Anger, or any other Passion, is not guilty of a Mortal Sin, though he affirms a Falshy. 8. A Confessor is not bound to exhort his Penitent to repair one’s Honour, or to make Restitution, if there is no Hope of succeeding in it, and if the Penitent is fully persuaded that he is not obliged to do it: For then he ought to be left to himself.

In the same Year, the Bishop of *Arras* condemned XXXII Propositions in the Moral Works of a Jesuit; among which these are the most remarkable. 1. "If a  
 " *Lutheran* says, when he is a dying, *I desire to die in the*  
 " *true Religion, but I do not know which is the true one* : The  
 " *Lord be merciful unto me* : He may be saved. 2. If a  
 " *Lutheran* upon his Death-bed confesses his Sins, and  
 " receives the Communion from a Catholick Priest,  
 " who pretends to be a *Lutheran* Minister, he may be  
 " saved. 3. Though a Man says his Prayers with vo-  
 " luntary and continual Distractions, he prays well,  
 " provided he do it with an Intention of Praying.  
 " 4. A Son may lawfully rejoyce for having killed his  
 " Father in a drunken Fit, because he will by that  
 " means inherit a great Estate. 5. It is a lawful thing  
 " to kill an unjust Aggressor, rather than run away,  
 " when it cannot be done without Ignominy. 6. When  
 " a Man pulls off his Cloaths, and lies for some Hours  
 " in the same Bed with a Woman, being contented  
 " with Kisses and lascivious Touches, a Confessor can-  
 " not refuse him the Absolution, nor to the Woman,  
 " though they have not given over the Design of do-  
 " ing the same again. 7. Theologically and properly  
 " speaking, a Man is not drunk, when he deprives  
 " himself of his Reason by drinking, for some other  
 " Cause than mere Pleasure. 8. Equivocations, and  
 " mental Reservations are always lawful in Oaths, if  
 " any real Benefit arises from them, &c.

In 1708 the Bishop condemned XXII Propositions contained in a Book of an Anonymous Author against the Secrecy of Confession. That Author gave the Confessors a full Power of imparting to others the Secrets communicated to them by their Penitents.

The Bishop of *Arras* can never be sufficiently commended for his Vigilance and constant Application in reforming the Manners of his Clergy, and condemning such horrid and pernicious Doctrines.



## ARTICLE XLII.

*An E X T R A C T of a Discourse of  
M. DE REAUMUR, Member of the  
Royal Academy of Sciences, concerning  
the new Discovery of the Silk of Spiders,  
mentioned in VOL. I. ARTIC. LXVI.*

**O**N the 12th of November, N. S. the Royal Academy of Sciences met, as they use to do every Year, after St. Martin's Day. M. Cassini opened the Assembly with the reading of a Discourse concerning the Flux and Reflux of the Sea. In the next place, M. de Reaumur read a Dissertation concerning the new Discovery of the Silk of Spiders. Next to him, M. Mery imparted to the Assembly his Observations upon the Muscles of Rivers and Ponds. Lastly, M. Hombert read a Discourse upon Metallick Vegetations.

That illustrious Society being informed of M. Bon's Discovery concerning the Silk of Spiders, and being wholly intent upon the promoting of the Publick Good, charged M. de Reaumur to make the necessary Observations upon that Discovery. Their Design was not, that he should enquire into the Possibility of the thing, since it had been demonstrated by M. Bon; but only examine whether the Charges of the Manufactures would not sink the Profit that might arise from that Establishment. In a word, they ordered him to consider, whether, all things being duly weighed, and after an exact Compensation, Spiders should be preferred to Silk-Worms.

M. de Reaumur having made his Observations upon that Subject, communicated them to the Assembly. In

the Beginning of his Discourse, he bestowed upon M. Bon all the Encomiums due to that Illustrious Magistrate, and then proceeded in the following manner.

I. He owned, as well as M. Bon, That Flies are the most common Nourishment of Spiders; but he observed, that supposing it were possible to catch all the Flies, that are to be seen in *France*, they would hardly be sufficient to nourish such a Number of Spiders, as would be requisite to make a considerable Quantity of Silk.

In the next place, having observed that Spiders eat all the other Insects, that are intangled in their Webs; the Question, said he, is only to find a sort of Insects, a sufficient Quantity whereof may be had at any time, and without any great Trouble. Worms appeared to me the only Insects proper for the continual Nourishment of Spiders; There are vast Quantities of those Animals; the Gardens and Fields are full of them. Every body has observed, that after a rainy Night the Walks of Gardens are covered with small Heaps of Earth of a round Figure, with several Windings, like those of a Spiral Line. There is a Hole in every one of them, through which the Worms come out of the Ground in the Night. 'Tis also an easy thing to get those Insects, if they be looked for in the Night, with a Candle, and at a time when there has been no long Drought. 'Tis true, I never found any such Worms in the Webs or Holes of Spiders: Those Insects creeping upon the Ground, and having a considerable Weight and Strength, cannot fall into those Webs and Holes, nor can the Spiders catch them. However, I thought they would afford the most proper Food for those Insects; and I was not deceived in my Expectation. Having therefore shut up in several Boxes many large Spiders of various Kinds, which had been alive all the Winter, (for some live many Years) I gave them several pieces of Worms, and kept them alive by that means.

Howe-

However, this Experiment would not have been sufficient to convince me, that this is a proper Food for Spiders, though they lived several Months after I had made it, because a former Experiment would have rendered the thing doubtful. I kept a House-Spider alive above three Months, without giving it any Food. Besides, it is well known that small Spiders, hatched in the Month of *September*, will live about eight or nine Months without eating any thing. But having enclosed those Spiders in Boxes covered with a Glass, I could easily observe whether they stuck to the Food I had given them; and I saw them attack those Pieces of Worms, which have a Motion, though divided from the rest of the Body, as they attack those Insects, that have still some Strength left, after they have been entangled in their Webs. The various Motions of those Pieces of Worms excited those ravenous Insects. Besides, they were as large and as quick as before; whereas those, which I did not supply with Food, grew smaller and weak. Lastly, What affords the best Proof, is, that many made their Cods, in which many Eggs were enclosed.

Afterwards I made use of several sorts of Meat, to try whether they would prove as good a Food for those Insects; for though Worms be never so convenient, Meat would more easily be had. But I perceived they did not care for it; and that when they met it, they seldom fell upon it, because the fierce Nature of Spiders wants to be provoked by living Animals.

I thought of another Food, which perhaps might supply that Advantage, because Spiders relish it very well. The young ones, that have newly left their Cods, like it better than any other Food. I made use of it for no other Reason, but because it appeared to me to have some relation with the tender and soft Flesh of those Insects, which Spiders use to suck: It consists in that soft Substance, with which the Feathers of young Birds are filled, before they are perfectly grown.

Every



Every body knows, that those young Feathers, when plucked out, are bloody at the end, and the Quills soft. Besides, those who cut or squeeze those Quills, will find them full of a soft Substance, and furnished with many small Vessels, which let out Blood when they are cut. Having plucked out many such Feathers of young Pidgeons and of old ones, from which I had taken, some time before, the large Feathers of their Wings and Tails, I divided them into several small Pieces, of the Length of a Line, or half a Line: I gave those small Pieces to the Spiders, which pleased them very well. The young ones, especially, I mean those I had kept in their Cods, which they had newly left, seemed to like them better than any other Food. I saw sometimes five or six together upon a small Piece of a Feather, which every one of them sucked in that Part where it had been cut.

Hitherto every thing seems to go well for Spiders: We have found a plain Food, which seems to be the only thing we wanted. Perhaps some other Nourishment no less convenient will be found in time even among Insects; and in the mean while one may use this, which may be as easily had as the Leaves of Mulberry-trees, and is more convenient, since it requires no manner of Care, and is to be found in all Countries, without fearing the sharpest Winters. The Cooks Shops would afford a vast Quantity of those young Feathers: One might have more than enough, by breeding Chicken or Pidgeons, whose Feathers might be plucked out now and then, without hindering them from laying and hatching their Eggs, as I have experimented. But it will appear from what I am going to say, that a great Abatement must be made, whenever we undertake to breed a sufficient Number of Spiders, to furnish whole Manufactures with their Silk.

As soon as the young Spiders leave the Silk, in which they are enclosed, they seem to be in a perfect Union. They work in Concert on the same Web: Some stretch out new Threads over those that were spun out by others;

thers; but their Agreement is of no long Continuance. I distributed in different Boxes about four or five thousand Spiders, which had left their Cods: I put two or three hundred into some Boxes; and a hundred, or fifty, or even fewer, into others. Those Boxes had about the Length and the Breadth of a Card to play withal: It was a sufficient Space for such little Animals; and I had observed that they stuck to the Glass which covered those Boxes. I made a Hole in every one of them at a Line's Distance from the Glass, through which I let in a Card resting upon the Breadth of the Box: That Card did sufficiently stop the Hole, to hinder the Spiders from getting away. I put the Food, which seemed to me proper for them, upon that Card near the inward Surface of the Box or Glass, that the Spiders might be nearer it, and that those, which were at the bottom, or on the sides of the Box, might come to it. I took care to make a great many Holes; by which means it was an easy thing to feed many Spiders in a little time. They appeared very greedy of that Food for several Days, and many stuck to the same Piece of a Quill.

But their fierce Nature broke out at last: The largest and the strongest ate up the smallest and the weakest. Every time I looked upon them, I saw a small one become the Prey of a larger one; and, some time after, I had hardly above one or two left in each Box.

I was not ignorant that the large Spiders fight sometimes when they meet; but there was some Probability that being bred together, they would grow more sociable; as we see that Chicken and young Turkeys, bred in the same Yard, live quietly together, though they attack the new Comers, so far as to kill them. The large Spiders do not eat one another so frequently as those that are smaller; either because they do not want so much Food, or because they are more heavy, and do not care so much to stir. Their Propensity to devour one another, is partly the Reason why there

there are so few Spiders, in proportion to the prodigious Number of their Eggs.

I know there are several sorts of Insects that eat them. *Pliny* mentions a kind of Hornets and Lizards, that feed upon them. I have seen some small Lizards catch them with great Dexterity: However, I believe they would be infinitely more plentiful, if they did not devour one another.

It seems therefore, that the only way of breeding Spiders, is to lodge them by themselves. One might have several Boxes divided into many little Cases; and I have done it: But the Charges of feeding each Spider separately would not be proportioned to the Profit that might arise from it. This Way might be tried, had we not the common Silk after a manner infinitely more convenient.

I know one might find out shorter Ways to feed them by themselves; and I have thought of some, that would take up less time than is requisite to feed Silk-Worms.

The Necessity of placing each Spider by itself, is attended with another Inconvenience, whereby the Advantage those Insects have over Silk-Worms, by reason of their Fruitfulness, will be very much lessened: For no Use can be made of it, without keeping a great Number of Eggs impregnated by Copulation; which requires that Spiders should be put together. I know there is a time when a gentle Fermentation, which happens in those Insects, takes off their natural Fierceness; and that they might then be lodged together without any Danger: But how can any one exactly know that time, which quickly precedes the laying of their Eggs? One might easily find it, if all of them lay their Eggs much about the same time. But some lay them several Months before others.

The

The Fruitfulness of Spiders is prodigious, as M. Bon has well observed: But after all, Silk-Worms are sufficiently fruitful, though we should suppose they do not lay above a hundred Eggs, or thereabouts, forty whereof hardly afford Worms that make their Cods; whereas Spiders lay about six or seven hundred Eggs. But I have observed that all the Silk-Worms, which I have bred, to make an exact Comparison of their Silk with that of Spiders, did always lay about three or four hundred Eggs. It plainly appears that the Number of Silk-Worms may be multiplied as much as one will; which depends only upon the Quantity of their Eggs: The great Quantity of Silk, which they afford now in *Europe*, where there were no Silk-Worms before, is a sufficient Proof of it. And therefore it would be no difficult thing to have in time such a Number of Silk-Worms, as much exceeding that which we have now, as that which we have exceeds the small Quantity of Eggs, that were brought from the *East* into *Europe*. But they must be lodged, tended, and fed: Which is the Reason why no Care is taken to breed greater Numbers; because the Price of Silk would fall, and those who breed Silk-Worms would not be paid proportionably to their Pains.

It seems hitherto, that Silk-Worms do much exceed Spiders, because they may easily be bred; and consequently that little can be expected from the new Silk, unless it be more considerable than the old, for its Beauty, Strength, or great Quantity. This I shall examine in the second Article.

*This Extract is continued in Artic. XLIV.*



ARTICLE.



## A R T I C L E    X L I I I .

## U T R E C H T .

**M.** Reland, Professor of this University, is said to be the Author of the following Book.

*Brevis Introductio ad Grammaticam Hebraeam Atinorianam, in usum Academiae Trajectinae. Accedit ad exercitium Analyseos liber Ruth cum Commentariis Rabbinicis, & Observationibus Masorethicis, Hebraice & Latine. Trajecti ad Rhenum. 1710. in 8vo.*

The following Commentary of Abarbanel has been reprinted here, from the Helmstad Edition, 1703.

*R. Abarbanelis Commentarius in Prophetam Habacuc, Hebraice & Latine. Trajecti Batavorum, 1710. in 8vo.*

## M A R P U R G .

**M.** Hombergk has put out an Essay of a new Latin Translation of Justinian's Novels. He designs to go on with that Work.

*Authentica, seu Novellæ Constitutionis primæ Dn. Justiniani Sacratiss. Principis, nova Versio, Notis Criticis perpenis & Commentario illustrata; Cura Joh. Frider. Hombergk, Prof. Jur. in Acad. Marburg. Marburgi Cassorum. 1710. in Fol.*

## N A P L E S .

**A** Latin Discourse, pronounced in 1708, by M. Vico, Professor of Eloquence in this University, has been lately printed with this Title.

*De nostri temporis studiorum ratione* Dissertatio à Jo. Baptistà Vico Neapolitano, Eloquentiæ Professore Regio, in Regia Regni Neapolitani Academia, XV. Kal. Nov. Anno 1708. ad Literarum studiosam Juventutem solemniter habita, deinde aucta. 1710. in 12. pagg. 126.

The Author treats of the several Sciences which ought to be studied, and teaches us how they may be well learned. He explains the Method of the Ancients in their Studies, and shews that it was very different from that which is observed in our Days.

He particularly enlarges upon *Jurisprudence*, and pretends, that before the Empire of *Hadrian*, who assumed the Authority of interpreting the Laws, none, but Practitioners, were allowed to teach the Civil Law. It was then, says he, that *Jurisprudence*, which had been accounted a Science, became an Art. The Professors began to write many Volumes to teach the Rules of it. Under the Empire of *Constantine* they were publicly taught at *Rome*, and at *Constantinople*: Afterwards, the Emperors *Theodosius* and *Valentinian* forbade to teach the Civil Law in private Schools. What Advantage did that Alteration produce? This Science, which was formerly divided among Philosophers, Orators, and Jurists, is now allotted to the Civilians; and they fetch a greater Light from a bare Exposition of a Fact, than from all the Arguments of Philosophy, and the Ornaments of Eloquence. The Author proceeds to discourse of Printing; and pretends it has been of no great use for the Improvement of Learning. Bad Books, says he, have been multiplied by it; whereas, before it was found out, none but good Books were transcribed and read.

## F L O R E N C E.

**M.** Brenkman, a *Flemish* Gentleman, is wholly taken up with collating the famous Manuscript of the *Pandects*, wherein he is assisted by M. Antonio Maria Salvini.

*Salvini*, who is a good Critick. The latter is also very busy in comparing the *Basilica*, and other *Greek Monuments*, with the *Civil Laws*.

## P A D U A.

**M.** *Valisnieri*, Professor of Physick in this University, and Fellow of the Royal Society, has published a Dissertation concerning the Observations made by *M. du Verney* the Younger, in 1703, upon the petrified Brains of an Ox.

*Considerazioni ed Esperienze intorno al creduto cervello di bue impetrato, vivente ancor l'animale, presentato dal Sig. Verney il giovane all' Accademia Real di Parigi. Fatte da Anton. Valisnieri, & da lui scritte all' Illust. & Reverend. Sig. Abb. Anton. Conti. in 4to.*

The Author maintains, 1. That this pretended Petrification is not so extraordinary as *M. du Verney* thinks. To prove it, he says he knows five such petrified Brains in *Italy*, viz. two, which he has in his House; a third, lodged in the Cabinet of Cavalier *Tetta*; another, in that of *Aldrovandus* at *Bologna*; and another, in that of *M. Ruzzini*, a Senator of *Venice*. 2. *M. Valisnieri* pretends that those Brains are not petrified, and mentions the Reasons and Experiments, which moved him to follow that Opinion. This Work is adorned with ten Copper Cuts.

## T O U L O U S E.

**F**ather *Perrin*, a Jesuit, has put out an Abridgment of Divinity.

*Manuale Theologicum, sive Theologia Dogmatica & Historica, ad usum Seminariorum. Tolosæ, 1710. in 120.*

## P A R I S.

**D***R. Sommier* has published a Dogmatical History of Religion under the Law of Nature.

*Histoire*

*Histoire Dogmatique de la Religion sous la Loi naturelle, avec l'Apologie de la Raison & de la Foi, contre les Pyrrhoniens & les Incrédulés, dédiée à Notre Saint Pere le Pape; par M. Jean Claude Sommier, Protonotaire Apostolique, Predicateur ordinaire de S. A. R. Monseigneur le Duc de Lorraine, & Curé de Champs. Paris, 1710. In two Vols. in 4to.*

These Two Volumes are only the Beginning of a large Work. The Design of the Author is to publish a Dogmatical History of Religion under the Law of Nature, the written Law, and the Law of Grace. He attacks the Scepticks, in a preliminary Dissertation consisting of two Parts: The first is, properly speaking, an Apology for Reason; and the second, an Apology for Faith. He has inserted in the first Part an History of Pyrrhonism, wherein he gives a clear Account of what we read in the Ancients concerning that Sect.

On the 25th of Sept. 1710: the Bishop of Metz, Commandeur of the Order of the Holy Ghost, and first Almoner to His Majesty, was admitted into the *French Academy* in the room of the late Duke of Coislin his Brother. He made an eloquent Discourse, which was answered by the Abbot de Choisy. Before the Assembly broke up, M. de la Motte Houdart, being desired to communicate some of his Works, read a Book of the *Iliad*, which he has lately translated into *French Verse*. He takes a great Liberty in his Translation, and frequently departs from his Original. His Description of the Shield of *Achilles* is quite different from that of *Homer*.

On the 14th of this Month (November) the Royal Academy of Medals and Inscriptions had a publick Meeting. The Abbot de Boissy opened the Assembly with the reading of a Dissertation concerning Expiations. Next to him, the Abbot Couture read a Discourse concerning the Suppers of the Romans. And then the Abbot Simon read a Dissertation concerning Prefaces.





## A R T I C L E    XLIV.

*A † Continuation of the Extract of M. DE REAUMUR's Discourse, concerning the New Discovery of the Silk of Spiders, mentioned in the First Volume of these Memoirs, Article LXVI.*

II. **A**LL sorts of Spiders do not afford a Silk that can be worked; and those that afford it, spin it out only to make the Cods wherein their Eggs are enclosed. Wherefore I think it necessary to give a general Notion of the several Kinds of Spiders, to which all others may be reduced, and of the different Manner how the Cods of those different Kinds are made; whereby one may know those that will afford Silk in this Kingdom, &c.

M. de Reaumur went on and said, that M. Bon distinguishes Spiders into two principal Kinds, viz. long-legged and short-legged Spiders, and that the latter furnish the new Silk. He was very particular in describing all sorts of Spiders comprehended under those two principal Kinds, and gave an Account of those that will afford Silk, and of those that will afford none. He also shewed how each sort of Spiders make their Cods, and said that the Silk of those Insects would be of more different Colours than that of Silk-Worms, which is always yellow or white; whereas the Silk of the Cods of Spiders is not only yellow, and white, but also grey, blue, and of a fine brown Coffee-Colour. He added, that those Spiders, which afford a Silk of Coffee-Colour, are scarce, and that he never found any but in

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† See above Article XLII.

in some Fields full of Brooms, where he also found some Cods, the Silk whereof was very fine and strong; and that those Cods were made in a different Manner from all the other Cods of Spiders mentioned by him, &c.

In the next place he said, that Spiders lay their Eggs, and make the Silk, wherein they are inclosed, in several Months of the Year; not only in *August* and *September*, which is the only Time *M. Bon* allows for it; but also in *May* and the following Months; that Spiders spin out two sorts of Thread, one of which is designed for their Webs, and the other to enclose their Eggs; and that those Threads differ only by being more or less strong: Which he explained in the following Manner:

I suppose 'tis well known that Spiders have several Nipples near their *Anus*, which are so many spinning Holes, in which that Liquor is moulded, which becomes Silk, when it comes out, and is grown dry. The Spiders in question, that is, those whose Silk is fit to be worked, have six Nipples; four of which are very sensible, but the other two cannot be easily distinguished without the help of a Magnifying-Glass. Those two small Nipples are each of them placed near the Basis of the two large ones, which are nearest the *Anus*. Each of those sensible Nipples is made up of several other small Nipples, or insensible spinning Holes. Any one may easily be convinced of it, by squeezing the Belly of a Spider with two Fingers of the same Hand, to force the Liquor out of those Nipples, and putting another Finger upon one of them, and pressing it gently: Many Threads will then come out, that are distinctly separated, and consequently must have passed through several Holes. Those Threads are too fine to be exactly told; but I may certainly affirm, that I have frequently been able to tell above six or seven. They will come out of the same Nipple in greater or lesser Numbers, according as the Nipple is more or less squeezed. And therefore one may easily apprehend how Spiders make their Threads

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bigger or lesser, whenever they please. For when they apply a greater Number of their Nipples against a Body, or when they do it with a greater Force, their Threads are made up of a greater Number of other Threads, and consequently, stronger and bigger.

There ought to be about eighteen times more Threads that make up a Thread of a Cod, than there are in a Thread of a Cob-web, if the Quantity of Threads, that make up both, is proportioned to their Strength. For having glued a Weight of two Grains to a Thread of a Cob-web, it generally kept it up without breaking, and generally broke when I put to it a Weight of three Grains: Whereas a Thread of a Cod keeps up about thirty-six Grains; but it breaks, when loaded with a greater Weight.

But if the Threads of the Cods of Spiders are stronger than those of their Webs, they are weaker than those of the Cods of Silk-Worms, tho' in a lesser Proportion. The Strength of the Threads, which I wined out of the Cods of Silk-Worms, did generally keep up a Weight of two Drams and a half. And therefore the Strength of a Thread of a Cod of Spiders is to that of a Thread of a Cod of Silk-Worms, as one to five: And perhaps the old Silk is again preferable to the new one upon this very Account.

'Tis true, that each Thread of a Cod of a Spider is less big than a Silk-Thread, much in the same Proportion as it is less strong: But this will not wholly make up the Disadvantage. For the putting many Threads together is more difficult: Besides, 'tis to be feared all the Threads will not draw alike; and consequently, that their Collection will not have the Sum of the several Forces which each of them would have separately. That Multitude of Threads, necessary to make a Thread of the Silk of Spiders as big as a Thread of common Silk, is, perhaps, in some measure, the Reason why the Works made of that Silk

Silk have not so fine a Gloss, as those that are made of common Silk. 'Tis certain their Lustre is not so fine, as an eminent Academician observed, when the Mittens were brought to the Academy. The Gloss or Lustre of any Stuff seems to me to proceed only from its reflecting a greater Light than another Stuff of the same Colour. And therefore, the more small *Vacuum's* there are in a Silk Thread than in another, the lesser will its Lustre be, because it will reflect a lesser Light. But 'tis plain there will be more such small *Vacuum's* in a Thread made up of many really distinct Threads, than in another, which having the same Bigness, does not consist of different Threads: The several Parts of the viscous Liquor, of which it consists, being doubtless more contiguous; must needs touch one another in more Places than several Threads really separated. And therefore supposing each Thread of the Silk of Spiders not to have naturally a better Gloss than a Thread of common Silk; 'tis plain that if five of those Threads be put together, to make a Thread of the same Bigness with that of common Silk; the compounded Thread, and the Work made of it, will not have so fine a Lustre as the Thread of common Silk, and the Work that will be made of it.

This would be true, supposing, as I have just now said, that a single Thread of a Spider has naturally as fine a Gloss as a single Silk-Thread: But that very Supposition is perhaps too favourable to the Silk of Spiders; for it may be observed, that the most crisped Thread has not so fine a Lustre as that which is less crisped. Hence it is that Wool, each Thread whereof is naturally more crisped than a Silk Thread, has also a lesser Gloss. If therefore each Thread of the Silk of Spiders is naturally more crisped than a Thread of common Silk, it must have a lesser Lustre; which may easily be observed. It is no very difficult thing to find out the Reason why those Threads are more crisped than the others. The different Manner of winding both is probably the Cause of it; for one may easily apprehend, that when Threads are winded

in a loose way, the Spring of all the small Parts, of which they are made up, is entirely preserved; and therefore they exert all their Power to fold or frizzle them several different ways; whereas a close winding of Threads, like that of Silk-Worms, stops the Spring of those small Particles. The Spring itself wears out, or at least loses part of its Strength in such a violent Situation. This will be the more readily granted, if it be considered that the first Threads of the Cods of Silk-Worms, which are loosely twisted about those Cods, are not so fine, and have not so great a Lustre, as those that form the Body of the Cod, and are closely winded.

A Thread of a Cob-web being, as I have said above, eighteen times weaker than that of a Cod; this last Thread, which is five times smaller than a Thread of a Silk-Worm, should consist of thirty-six Threads at least. Perhaps this Reflexion may be of some use to raise our Imagination, when we endeavour to comprehend the prodigious Divisibility of Matter; for, how small must a Thread be, (though perceived by the Sight,) that does not exceed the hundred and eightieth Part of a Thread of single Silk; which Thread of single Silk is only the two hundredth Part of a Silk-Thread to sow withal? For I have often divided those Silk-Threads into two hundred Threads, or thereabouts: So that a Thread of Spiders-Silk, as big as a Silk-Thread to sow withal, would really consist of about thirty-six thousand Threads, and might be actually divided into a Thousand.

But to come to another main Point, which remains to be cleared, let us see what Proportion there is between the Quantity of Silk, which each Spider yearly affords, and that of Silk-Worms. I have carefully weigh'd several Cods of Silk-Worms, and found that the biggest, that is, the yearly Work of one of those Worms, weigh'd four Grains, and the smallest above three: So that reckoning sixteen Ounces in a Pound, one must have at least 2304 Worms to get a Pound of Silk.

**Silk.** Those, who wear Silk Cloaths, do seldom think that many Thousands of Worms have been at work all their Lives to furnish the Matter they are made of.

I have as carefully weigh'd a great many Cods of Spiders, and always found that about four of the biggest equalled the Weight of one Cod of Silk-Worms, and that each of them weighed about a Grain: So that one must have four of the largest Spiders, to get as much Silk as a Worm can afford; supposing the same Waste in the Silk of those two sorts of Insects. But the Cods of Spiders lose two Thirds of their Quantity; for out of thirteen Ounces of foul Silk, *M. Bon* had only four of neat Silk: That Diminution in the Cods of Spiders, proceeds from their being weighed with all the Eggs of small Spiders before they are hatched, and with a great deal of Nastiness mixed with the Silk. The Cods of Silk-Worms don't lose so much: The Abatement is so inconsiderable, that it may be made up, by supposing only an Abatement of two Thirds in the Silk of Spiders.

But we have just now seen, that the Weight of a Spider Cod, before it be made clean, is to the Weight of a Cod of a Silk-Worm, as one to four; and therefore when it is made clean, its Weight will be to the Weight of the latter, as one to twelve. Thus it appears, that one must have twelve of the largest Spiders, to get as much Silk as a Silk-Worm can afford.

But every Silk-Worm makes a Cod, because the Males make theirs to take another Form; whereas Spiders make only their Cods to wrap up their Eggs, and therefore none but Female-Spiders make them. From whence it follows, that supposing as many Female-Spiders as Male ones, or thereabouts (which is no unreasonable Supposition) twenty-four of the largest Spiders will not afford more Silk than a Silk-Worm.

One must therefore have about 55296 of the largest Spiders to get a Pound of Silk; and they must be

bred by themselves for several Months. Whereby it appears, that this Silk would occasion such Expences as would not answer its Value, since it would be twenty-four times as dear as that of Silk-Worms; even supposing there was no Necessity of lodging each Spider by itself; and that each of them would take up no more room than a Silk-Worm: Which cannot be supposed; for every Spider must have room enough to make its Web. But if I was to make an exact Computation of the Charges requisite to feed them by themselves, and to give each of them a convenient Lodging, it would plainly appear that the Silk of Spiders would be incomparably dearer than that of Silk-Worms.

I would not have any Body think, that what I have said concerns only Spiders of an ordinary Size; for if any one was desirous to know what Quantity of Silk might be had from the large ones, that are commonly to be found in the Gardens of this Country, it would appear that twelve would not afford more Silk than one of the Cods of those I have mentioned; and that 288 would only furnish as much Silk as one single Cod of a Silk-Worm; and consequently, that 663552 Spiders could hardly make a Pound of Silk.

The Publick will doubtless be concerned for the little Success that can be expected from such an ingenious Discovery; but perhaps there are still some Hopes. There may be larger Spiders than those that are commonly to be seen in this Country. It appears from the Relations of all Travellers, that those of *America* are of a much larger Size than ours, and consequently more likely to afford a greater Quantity of Silk. Our Silk-Worms, though originally come from remote Countries, are so prodigiously increased in *Europe*, that we may reasonably hope the Spiders of *America* might live in this Kingdom. However, we must make Experiments: 'Tis the only way of finding out curious and useful Things. I shall not be wanting in any thing that may concern the present Enquiry;

quity; and if any useful Discovery be made hereafter, M. Bon will have the first Glory of it.



## ARTICLE XLV.

SUITE du Supplement à l'Histoire de  
l'Origine & du Progrès, des revenus Ec-  
clesiastiques.

That is,

A † Continuation of the *Supplement to the  
History of the Origin and Progress of Ec-  
clesiastical Revenues.*

**M.** SIMON reckons the frequent Use of In-  
dulgence among those things, that brought  
a good Income into the Churches and Mo-  
nasteries. The Popes granted them too easily; espe-  
cially in the latter Ages; and our Author observes  
they were carried to such an Excess, that when *Luther*  
attacked them, most Scholastick Divines found it a  
very difficult thing to answer his Objections. Indul-  
gences, in their first Origin, were only a Relaxation  
of the Penances imposed upon Sinners. Each Sin-  
ner was punished with a certain Punishment: The Bishops  
and Priests were obliged to follow the Canons made  
for that purpose, as it appears from the Penitential  
books that are still extant. But because it was some-  
times necessary to abate something of that ancient Se-  
verity, the *Relaxation*, or Mitigation of Canonical Pe-  
nances,

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\* The Account of the first Part of this *Supplement* may  
be seen above, in Article XXXV.



penances, was called an *Indulgence*. Such is the Origin of Indulgences: The Profit arising from them, moved the Clergy to carry them much farther than what they were at first. The Ghostly Fathers, out of Regard for their Penitents, thought fit to depart from the ancient Severity, especially in the 12th Century. The Penitents were allowed to buy off the Penances laid upon them by the Canons of the Church. The Money arising from it, was generally designed for the Maintenance of the Poor: Which brought a great deal of Wealth to the Clergy, because Kings and Princes proved very liberal to them, in Hopes of redeeming their Sins; considering that what they bestowed upon them, was designed for the Relief of poor People. The Clergy began also in those Times to enjoin long Prayers for a Penance; for instance, to recite the *Psalms*, &c. Besides, the Penitents were ordered to have Masses said for them, and to discipline themselves: But the most general Penance was, to give Money, whereby every Body was dispensed from undergoing the Punishments established by the Canons. Nay, they rated every Penitent in proportion to his Sins; which gave them a fair Opportunity of increasing the Number of Years appointed for Penances, that more or less Money might be paid according to the Number of Years.

Many Bishops improved that admirable Invention of buying off one's Sins, which was so profitable. *Maurice* Bishop of *Paris*, who governed that Church for the space of 32 or 33 Years, towards the latter End of the 12th Century, distinguished himself by his Industry in that respect. He built the Cathedral Church of *Paris*, and besides founded and endowed four Abbies. That vast and noble Fabrick, and the four Abbies, were not raised up at his own Charges; for he was a Man of mean Extraction, and very poor. How came he then to perform such a great Enterprize? He undertook to dispense those, who should bring in Money for that purpose, from doing Penance for their Sins. It was by such a spiritual Industry that the

the Bishop, notwithstanding his Poverty, was enabled to spend more Money than the Royal Treasure would have afforded. *Hac \* spiritali industria tantam auri argentique summam collegit, ut homo pauperrimus omnibusque bonis nudatus in sumptibus ferendis perfecit, quibus Regia divitie non sufficerent.* Several Bishops, perceiving the great Success of that admirable Invention, imitated their Brother *Maurice*.

After these Observations, *M. Simon* shews that the Popes have no Power to raise any Money in *France*, upon any Pretence whatsoever, even for Pious Works, without the King's Consent. He adds, that notwithstanding the wise Precautions that have been used to hinder Foreigners from making any Gatherings in that Kingdom; there are still some Ramblers, who in the Name of our Lady of *Montserrat*, and under some other Pretences of Devotion, get Money from the Country-People, whose Names they write down, upon Promise that they shall have a Share in the Prayers that are said at *Montserrat*. Our Author gives us some Instances of the Tricks and Impostures of those begging Ramblers, who formerly preached up Indulgences. They became so intolerable, that the Council of *Vienne*, under Pope *Clement V*, found it necessary to make a Decree against them.

The Mendicant Friars were also formerly accused of getting a great deal of Money by Confessions and Burials. *Richard*, Archbishop of *Armagh*, blames them for it, in his Book entitled *Defensorium Curatorum contra eos, qui privilegiatos se dicunt*. Ever since those Monks, says he, have obtained a Privilege to hear Confessions, they have built very fine Monasteries, and stately Palaces. Whereupon *M. Simon* observes that the Mendicant Friars were at first very much esteemed and admired by the People, who proved very liberal to them. But he adds, that they have lost their great  
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\* *Morinus de sacra Poenit. l. 10. c. 20.*

Reputation long ago. The Jesuits, who came in since, and who live a more regular and exemplary Life, have got the best Trade. They had also powerful Enemies, from the very Beginning of their Society, who accused them of making Religion subservient to their Interests, of insinuating themselves into the Minds of great Men, and attending, or rather besetting them upon their Death-Bed, to have a Share in their Estates.

M. Simon observes, that 'tis a dangerous thing to establish too many regular or secular Communities; because when they are established, they want to be maintained, and in order to it, they use all possible means to enrich themselves. " Many devout Women, who fancy that God speaks to them through the Mouth of their Ghostly Fathers, don't scruple to deprive their Heirs of their Succession, though they have not wherewithal to live, and to bestow their Estates upon rich Communities. All possible Care should be taken to prevent the Multiplication of those Communities, especially in little Towns, whose Inhabitants, not having so much Experience as those of great Cities, are more inclined to leave whatever they have to those Societies.

Our Author very much commends those Judges, who use their utmost Endeavours to prevent the making of any Will in Favour of a Religious or Secular Community. He mentions an *Arrest* of the Parliament at *Paris* in the Year 1619, whereby that Part of the last Will of the Bishop of *Beauvais*, which concerned the Fathers of the Oratory, was declared null and void. The Parliament of *Aix* made also a Decree against the same Fathers of the Oratory in 1675, and annulled the last Will of a private Man in their Favour.

I shall conclude this Extract with another Observation of M. Simon. " We know by Experience, says he, that those new Congregations of *Black Monks*,  
" that

“ that is, of *Benedictins*, which have been established  
 “ under Pretence of a greater Good, have not had  
 “ the desired Effect. Perhaps it were better for the  
 “ Good of the Church and State to suppress them,  
 “ and to reduce the Monks to the same Condition  
 “ they were in at the time of their Institution.

It appears from this *Supplement to the History of the Origin and Growth of Ecclesiastical Revenues*, that the Clergy of the Church of Rome have been very industrious in finding out Ways and Means to enrich themselves. If the Protestants publish hereafter a new *Catalogus Testium Veritatis*, or a new Edition of the old one, enlarged, M. Simon will doubtless be placed in it with great Distinction.



## ARTICLE XLVI.

### P A R I S.

**F**ATHER Calmet, a *Benedictin* Monk of the Congregation of St. Vanne and St. Hydulphe, who designs to write a Literal Commentary in French upon the whole Bible, has already published three Volumes of that Work, in 4to. The Third, which contains his Commentary upon the *Numbers* and *Deuteronomy*, came out last Year. That Commentator has been attacked by M. Fourmont. This Author, who is a young Man, and a great Admirer of the Rabbins, having published two Letters \* against the Commentary of Father Calmet upon *Genesis*; Father Calmet has newly put out an Answer, consisting of four Letters.

*Lettres de l'Auteur du Commentaire littéral sur la Genèse, pour servir de Réponse à la Critique de M. Fourmont contre cet Ouvrage. Paris, 1710. in 120. pagg. 160.*

M. Fourmont

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\* See the First Vol. of these Memoirs, *Artic. XXVI.*

M. *Fourmont* blames Father *Calmet*, for not proving that *Moses* is the Author of the *Pentateuch*. Father *Calmet* answers, that this is a groundless Objection; since he never designed to alledge any other Proof, but the constant and universal Tradition, which ascribes to *Moses* the five Books that go by his Name. Such a Tradition appears to him a sufficient Reason to remove all manner of Doubts upon this Head. The Authority of some few Writers, who have asserted a contrary Opinion, out of Singularity, can be of no great Weight. "If, says he, the Testimony of a single Man was sufficient to question the Truth of a Book, or to make one doubt of the Author; what would become of us? Have we not seen a learned Man call into question the greatest Part of the Writings ascribed to the Ancients? Have the true and ancient Writers, whose Names they bear, lost their Possession upon that Account? Has the Publick submitted to that Judgment? Those, who had some particular Reason to assert that Doubt, and the Author himself, did not publicly disown it, by reason of the dangerous Consequences that might arise from it." The Author infers from this Instance, that some few Criticks, who have raised Doubts against *Moses*, cannot invalidate a Possession that is generally acknowledged.

Father *Calmet* affirms, that there are some Passages in the *Pentateuch*, which *Moses* could not write; but, says he, it does not follow from thence, as M. *Fourmont* pretends, that *Moses* is not the Author of the *Pentateuch*. "If some Glosses and Alterations made by chance, or designedly, in the Text of a Book, are sufficient to assert that a Book was not written by the Author whose Name it bears, though no Objection can be raised against the remaining Part of the Work; will any Book be free from Censure? At this rate, St. *Matthew*, St. *Mark*, and St. *Luke*, did not write the Gospels ascribed to those Evangelists, because some small Additions have been observed in them."

“ them. According to that Rule, the Canons of the  
 “ Councils, and the Works of the Fathers, that are  
 “ most unquestionable, can be no longer attributed to  
 “ the Authors, whose Names they bear, because there,  
 “ are none free from small Faults.

M. *Fourmont* takes it ill, that Father *Calmet* should not express a due Esteem for the Rabbins. Father *Calmet* maintains still that most *Jewish* Writers want Judgment, and are full of absurd and extravagant Notions. He does not pretend that all the Writings of the Rabbins are to be despised; what he says concerns only the greatest Number. He gives some Instances of their odd way of explaining the Scripture. “ Their God roars, is angry, weeps, and sheds upon the Ocean two Tears, the Fall whereof reaches from one End of the World to the other: They mean the Thunder. His Word occasioned the miscarrying of all the Women in their City, and struck out all the Teeth, even the Grinders of the *Romans*. The Emperor being thrown down from his Throne had recourse to Rabbi *Josbua*, and persuaded him to beseech his God to go home. The same Rabbins say that God having one Day a Dispute with an Angel about the Leprosy, the Rabbin Son of *Nachman* was made their Arbitrator: There was a Necessity to send him into Heaven; but it was no easy thing to make him die, for he was continually reading the Holy Scripture, and no Man can die whilst he reads it. The Angel of Death not being able to come near him, God raised a Storm, which shook the neighbouring Reeds: The Rabbin being frightened left off reading immediately; whereupon the Angel took hold of him, and carried him into Heaven.

Here follow some other Instances out of the *Talmud*.  
 “ On the first Hour of *Adam*’s Creation, God gathered  
 “ the Dust of which he was to be made. On the second  
 “ Hour, *Adam* stood upon his Feet. On the fourth,  
 “ he called every Animal by its Name. On the seventh,

"venth, he was married to *Eve*: God was pleased to  
 "be the Paranymp of that Marriage. He made  
 "with his own Hands the Canopy under which *Eve*  
 "received the nuptial Benediction, and he brought  
 "down from Heaven the Angels to make a Confort of  
 "Musick. He himself dressed the Bride and curled  
 "her Hair; and that sort of Curl has been transmit-  
 "ted to the *Jewish* Women from one Generation to an-  
 "other ——— *Adam* was not a Man of an ordinary  
 "Size. The tallest Giants were but Pigmies, if com-  
 "pared with him; his Head reached to Heaven.  
 "The Angels, being amazed at it, fell a murmuring,  
 "and made their most humble Remonstrances. God  
 "considered the thing, and being sensible of the  
 "Fault he had committed, reduced *Adam* to the  
 "Height of a thousand Cubits. *Og* King of *Bashan*  
 "is recorded in Scripture as a famous Giant. The  
 "*Jews* will have it that he was one of those who lived  
 "before the Deluge. They tell us, that he could  
 "lift up a Mountain as easily as another Man can lift  
 "up a Stone of an indifferent Size. When *Moses* ad-  
 "vanced to make War with him, *Og* took a huge  
 "Mountain, and put it upon his Head, to crush in  
 "Pieces the whole Host of the *Israelites*: But God  
 "permitted the Ants to make a Hole through the  
 "Mountain; and it fell upon his Shoulders like a  
 "Collar: At the very same time his Teeth grew so  
 "prodigioussly, that they got into the Mountain.  
 "Thus, being no longer able to throw it down, he  
 "was killed by the Enemies.

The Author quotes many Writers, who despise the  
 Explications of the Rabbins; and then answers what  
*M. Fourmont* says in their Vindication.

*M. Bion* has published a new Edition, very much en-  
 larged, of his Treatise concerning the use of Celestial  
 and Terrestrial Globes, and Spheres, &c.

*L'Usage*

*L'Usage des Globes Celeste & Terrestre, & des Spheres, suivant les differens Systemes du Monde. Par le Sieur Bion, Ingenieur pour les Instrumens de Mathematique. Paris, 1710, in 8vo. pagg. 372.*

This Work consists of three Parts. The first is a Treatise of Cosmography, wherein the Author explains the Systems of the World, the Circles of the Sphere, the Motion of the Stars, &c. The second Part is a Treatise of Geography. M. Bion applies the Sphere to that Science: He describes the Earth and the Sea, and then gives an Historical Account of the four great Parts of the World, and of the different States contained in them. In the third Part, he gives a Method of making Globes and Geographical Maps. He shews the different Uses of the Globes and Sphere; and particularly endeavours to explain the three Uses of the Sphere of *Copernic*, which concern the three Motions ascribed to the Earth by that Astronomer. This Work is adorned with forty-two Copper Cuts.







## A R T I C L E     X L V I I .

ANECDOTA Græca, quæ ex MSS.  
Codicibus nunc primum eruit, Notis &  
Disquisitionibus auget LUDOVICUS  
ANTONIUS MURATORIUS  
Sereniss. Ducis Mutinæ Bibliothecarius.  
Patavii, Typis Seminarii. 1709.

That is,

*A Collection of Greek Pieces, never before  
printed; published and illustrated with Notes  
and Dissertations, by LEWIS ANTONY  
MURATORI, Library-Keeper to the  
Duke of Modena. Padua, 1709. in 4to.  
pagg. 392.*

**M.** MURATORI \* published several Years  
ago two Volumes of *Latin Pieces*, never  
before printed. Those two Volumes will  
be attended with several others, as soon as the War is  
over. In the mean time, that learned Man has  
thought fit to put out this Collection of *Greek Pieces*,  
which were never made publick.

I. In the first Place, the Reader will find 228 Epi-  
grams of St. Gregory Nazianzen: Most of them are  
taken

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\* This is an Extract of an Article to be found in the  
*Acta Eruditorum.*

taken from a Manuscript of the *Ambrosian Library* at *Milan*, above seven hundred Years old. Others have been communicated to *M. Muratori*, by *M. Baiuin* Library-Keeper to the King of *France*, by *M. Salvini* Professor of the *Greek Tongue* at *Florence*, and by the *Abbot del Miro* Keeper of the *Vatican Library*. Those Epigrams are not equally beautiful: Some of them were made in haste, and without any great Labour. Others were not written by *St. Gregory Nazianzen*; tho' they are ascribed to him. The Editor has illustrated most of those Epigrams with Critical and Historical Notes. There are 135 composed in Praise of several Persons deceased. Many concern one and the same Person; and there are fifty upon *St. Gregory's Mother*. That Father inveighs, in several Epigrams, against those who broke open the Graves: In others; he exclaims against the *Agapeti* and *Agapete*, and those who made merry in the Churches of the Martyrs. The other Epigrams concern *Jesus Christ*, and some Virtues and Vices. The following Epigram upon the Death of *Euphemius*, a learned and amiable young Man, appears the most elegant to *M. Muratori*.

Αἱ Χάριτες Μόσχῃσι. τί βέζομεν; θνέτ' ἀγαλμα  
 Χειρῶν ἡμετέρων Ευφύμιος ἐν μερόπεσσι.  
 Κ' αἱ Μῶσαι Χαρίτεσσιν· ἐπεὶ Φθόνος ἐστὶν ἄμετρος;  
 Τόσπον ἔχοι. Ἡμῖν δὲ τό δ' ὄρκιον ἐμπεδον ἔσω;  
 Μηνέτ' ἀνασῆσαι τοῖον μερόπεσιν ἀγαλμα.

There is in the *Ambrosian Library* a Manuscript of an anonymous Scholiast upon the Verses of *St. Gregory Nazianzen*. That Scholiast was never printed. *M. Muratori* has inserted a Specimen of his Work in Page 208, and the following.

II. The Editor has published out of the same Library 45 Epistles of *Firmus*, Bishop of *Cæsarea in Cappadocia*. That Bishop assisted at the Council of *Ephesus* in the Year 431, and died in 439. None of his Works was ever printed before. Though these Letters

are written in a familiar Style, and contain nothing that is remarkable, they will not be unacceptable to the Lovers of Philology.

III. There are in this Collection four Letters of *Julian* the Apostate. In the first, that Emperor desires the Inhabitants of *Alexandria* to send him an Obelisk, that lay upon the Sea-shore, to be set up at *Constantinople*. The Beginning of that Letter had been published by *Rigaltius*, *Petavius*, and the illustrious Baron *DE SPANHEIM*, lately deceased.

The second Letter contains an Edict, whereby that Emperor forbids the People to make any Acclamations at his coming into a Temple. The third was written to a Painter; and the fourth to *Asaces*, King of *Armenia*, of whom he demands some Succours against the *Persians* in a very imperious manner. This Letter has been mentioned by *Sozomen*.

IV. The Editor has inserted in this Collection an Epistle to *Dionysius*, de *Incarnatione Christi*. *Gennadius* (de *Scriptor. Eccles.* Cap. 2.) says, it was written by *Julius I.* Bishop of Rome: But *Baronius*, *Binius*, *Petavius*, and particularly *Sirmondus* (in *Notis ad Facundum Hermianensem*) maintain that it is a spurious Piece, though they never saw it. That Letter has been printed from a Manuscript in the *Ambrosian Library*.

This Collection is attended with four Dissertations, written by the Editor.

1. The first, entitled de *Agapetis*, treats of those Women, who, under pretence of Devotion, lived a scandalous Life with Monks and Ecclesiasticks. The learned Mr. *Dodwell* has enlarged upon this Subject in one of his *Dissertationes Cyprianicae*.

2. In the second Dissertation, the Author discourses of the Suppression of the *Agape*, or Feasts that were formerly celebrated in Honour of the Martyrs. He shews,

## ART. 47. of LITERATURE. 213

shews, that they were instituted out of Indulgence for the Heathens newly converted to Christianity, who had been used to sacred Feasts; and that they were afterwards wholly suppressed, by reason of the Drunkenness and Luxury occasioned by them. There is, at the End of this Dissertation, a judicious Observation, which might be of some Use to the Church of Rome. *Ex his, says M. Muratori, discimus, ne eos quidem ritus interdum in Ecclesia Dei ferendos esse, qui, tametsi à pietate originem habeant, abusus tamen nimis contaminantur.*

3. The third Dissertation runs upon the Custom of Burying the Dead in Churches. The Author undertakes to prove that it was very ancient in the *Eastern Church*, and generally received after the Death of *Constantine the Great*.

4. In the fourth Dissertation, *M. Muratori* shews, that the above-mentioned Letter to *Dionysius* is falsely ascribed to Pope *Julius I.* He believes that the Heretic *Apollinaris* was the Author of it; wherein he follows the Opinion of *Sirmondus*. He mentions a Piece of *St. Gregory Nyssen*, written against *Apollinaris*; whereby it appears, that the Errors, charged upon him by that Father, are to be found in this Letter, almost in the same Words.

*M. Muratori* designs to go on with this Work, and to publish three other Volumes of *Greek Pieces* never before printed.





## A R T I C L E    X L V I I I.

*A DESCRIPTION of the great Work, painted in the New Chapel of Versailles, by M. Jouvenet, heretofore Director of the Royal Academy of Painting and Sculpture.*

**T**HIS great Work, which takes up the greatest Part of the Vault, is above the King's Gallery that faces the Altar: The coming down of the Holy Ghost is the Subject of it. To represent that Mystery in a manner suitable to its Greatness, M. Jouvenet made use of the most ingenious Contrivances his Art could afford him, without departing from Truth, which ought to be inviolably observed upon such an Occasion.

That Work consists of two principal Parts, reunited by the same Spirit, and lighted by a single Light.

In the first, which fills up the large extent of the Vault, he placed in the highest Part the Holy Ghost, under the Shape of a Dove, according to Custom, and made it his luminous Point to light all the other Objects of the Picture. Several Groups of Angels, who are supposed to attend the Deity, shew by their different Attitudes and Expressions, their Adoration, Respect, and Humility. The Choice of the Draperies, and the Variety of their Colours, partaking of the Brightness that proceeds from the Holy Ghost, make the Spectators sensible of the Harmony that is among them.

Though

Though a Painter may take a great Latitude as well as a Poet, *M. Jouvener* has not assigned any particular Functions to the Angels, having only pitched upon those, that might contribute to discover the Greatness of the Mystery. This excellent Artist, far from imitating the great Liberty of most Painters in this sort of *Glory*, has not represented the Angels discoursing together, or with strained Attitudes, to improve the Artifice of a contrasted Design. He was contented with the Expressions just now mentioned, to which he has added the most perfect Ideas of Beauty, that are proper to represent those excellent Creatures, which make the Ornament of Heaven.

His great Skill in the Art he professes, enabled him to bestow upon the Clouds an Agitation, which expresses the sudden Noise and Wind, attending the Descent of the Holy Ghost. One of the most difficult things in Painting, is to make the Spectator perceive a Motion in those Objects, that appear fixed to the Eye. To perform such a Wonder, a Painter must have recourse to the Variety of Strokes, the Order and Greatness of Masses, the Difference of Colours, and the ingenious Oppositions of Lights and Shadows, which striking upon our Eyes, produce that admirable Illusion by their Agreement, and make us perceive a Motion like that of Objects that are really moved: Which may be also practiced upon Clouds, though their Contours are undetermined.

The Light coming down from the Vault through a learned and natural Degradation with fiery Tongues, and discovering a vast Extent between the luminous Point and the Objects lighted by it at the other Extremity, produces a glorious Spectacle, which raises Admiration, inspires Fear, Love and Respect, and heightens the Courage. This has been represented by the Figures placed at the lower End of the Picture, which make up the second Part of it.

A Piece of Architecture appears in the Middle, representing the inside of the Room where the Apostles met. The Holy Virgin stands in the Center of the Scene. Her Attitude is great and noble: It expresses a sedate Transport of Joy, proceeding from the Love of God, with which her Heart was filled. Some other Women are placed by her; one of which, in an *Egyptian* Dress, stoops in her Presence.

St. *Peter* sits upon a Step on the Right Hand of the Virgin: He stretches out one of his Legs, which by the Rules of Opticks and Perspective does so jut out of the Picture, that one can't forbear being surpris'd at it. But the Painter, not contented to make a Figure that might please the Learned, was besides willing that it should contribute to improve his Subject: And therefore he has placed that Saint in a sitting Posture; and yet he seems to rise up to Heaven by the Fervency of his Devotion, as it appears from the holding up of his Head, the joining of his Hands, and the Quickness of his Looks.

The Figure of St. *John* is another Master-piece. That beloved Disciple discovers his great Zeal, by rising at that very Moment to go and proclaim the Wonders he has seen: And to make the Spectators sensible that he leaves the Assembly, that Figure seems to go out of the Picture. Its Motion makes a Contrast with the Sedateness of the heavenly Choir, which gives it a new Degree of Vivacity.

Nothing could be more proper to set off the Vivacity of that Apostle, than the Rapture of a young Woman placed on his Right Hand, kneeling with one Knee, stretching out her Hands, and full of Joy and Admiration. Her Beauty, her Dignity, and the Magnificence of her Cloaths, render the Motions of her Heart the more sensible, because they are more moving when added to the natural Gracefulness of a Person of Quality. That Figure contributes also to the Richness

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ness of this Work, by its Opposition to the Simplicity of the Apostles; and though it improves the Art, it makes no Alteration in the Truth of History. Those Figures are not Epifodick, but truly belong to the Subject; since weread in the *Acts of the Apostles*, chap. 1. vers. 14. that being gone up into an upper Room, they all continued with one accord in Prayer and Supplication, with the Women, and Mary the Mother of Jesus, and with his Brethren.

The Author of this Work, being willing to discover his great Skill, especially in the Art of Drawing, has placed between the Angle of the Vault, and the foregoing Figure, that of a Disciple, which produces an admirable Effect. The Attitude of this Figure is wholly different from that of the other. 'Tis a bold foreshorten'd Piece: Though it takes up but two Feet and a half, it seems to be seven Feet high: Which may be of great Use to teach young Painters the Perfection of their Art, and raises the Admiration of the Learned.

There is a great Variety throughout this Work. Next to that Disciple, a Woman upon her Knees, lifting up her Arms and her Eyes, implores the Assistance of Grace; and another Disciple sitting by her receives the Fulness of it. Lastly, a half naked Picture has been added here for a greater Variety.

On the other Side, and on the Left Hand of the Virgin, there is a Disciple upon his Knees, stretching out one of his Arms, with an admirable Attitude.

A venerable old Man, representing St. *Andrew*, holding up his Arms and his Head, appears behind that Figure in an admirable Rapture mixed with Tenderness: And a young Boy near him joins his Hands, and lifts up his Eyes to Heaven, as the Fountain of his Happiness. One may observe from these two Figures, that the Contrast, which appears every where, is taken sometimes from the various Attitudes, and sometimes



sometimes from the different Ages ; sometimes from the Sex, or the Ornament of the Draperies, from the Lights and Shadows, and from the Variety of the Design or Expression ; as it appears from these two Figures : The old Man being more sedate than the young Boy, shews in his old Age that he has a greater Experience of the divine Grace, and is more used to feel the Effects of it.

In the next Place there is a Man sitting upon a Step, and a tall Woman standing in a rich Apparel, who, to keep off the Brightness of the Light, holds one Hand before her Eyes : She discovers an Air of Modesty, and appears in a Meditation. Those two Figures are represented in a kind of *Levantine* Dress.

But because one may easily think, that the sudden Noise of the Wind, which attended the Descent of the Holy Ghost, filled the Minds of some weak Persons with Fear and Terror ; the Painter has represented a staggering Figure, held up by a charitable young Boy, which makes a Contrast of Expressions and Attitudes, and at the same time brings into one's Thoughts the Agitation of the Clouds, which is made sensible by the Effect it had upon those that were frightened at it.

To shew the principal Operations of the divine Grace, according to the different Characters of Men, M. *Jouvenet* has placed on the Side of the Vault, near the Angle, a Man sitting and leaning backwards, holding up his Eyes to Heaven, and wholly taken up with Admiration. A tall Maid appears next to him, in a white Drapery, expressing the Effects of the divine Love upon an innocent Soul. In the next Place, there is an Apostle standing, in a Posture of Adoration, which being an Effect of his Knowledge of the Mystery, reunites two Actions into one.

This gave the Painter occasion to place another Figure next to and lower than the last : It represents a  
Man

Man sitting and recollecting himself, as if he was meditating upon the wonderful Blessings which God bestows upon Men.

Lastly, Because we read in the *Acts of the Apostles*, that a great Number of Disciples met in the same Place, M. *Jouvenet* has placed behind those principal Figures an indefinite Number of other Figures drawn to the Middle of the Body, which are united by the Harmony of the whole Work, and animated with the same Spirit.

If the Spectators are struck with Admiration, it may be said they are no less instructed, whether they consider the Rules of the Art, or the Mystery that is represented. That Picture offers a great and noble Spectacle, whereby the Eyes and the Imagination are agreeably deceived.

Every thing is in Motion, by the various Attitudes, and Expressions of Colours, by the Distribution of the Light, and a happy Choice of the principal Effects that were produced by the Descent of the Holy Ghost among those few Elect, designed to make others partake of the Grace bestowed upon them.

The Holy Virgin crowned with Glory, and the Heavens opened, shew us what will be the End of our Labours. St. *John* is setting out to discharge the Duties of his Mission. Charity lends a helping Hand to the Weak. Men of all Conditions have a plentiful Share in the same Blessings. The Contempt of worldly things appears by the Rapture of the Mind fixed upon Heaven; and the Ignorant are enabled to understand the greatest Mysteries.

Some worship the Author of their Happiness; whilst others, recollecting themselves, are wholly intent upon Meditation. Respect, Love, Admiration, and Faith, reign in all the Members of that new Church.

A Work

A Work consisting of so many essential Parts of the Art of Painting, I mean the Correctness of the Design, a true Expression proper for the Subject, the Variety of Attitudes suited to the Persons that are represented, the Harmony of Colours, and the Distribution of Lights, the Unity of the Groups animated with the same Spirit, and the Vivacity diffused through the whole Picture: A Work, that leaves no Room for any Guess: A Work, I say, of this Nature, and those of the other Masters, who had a Hand in beautifying such a sacred Place, will doubtless transmit to future Ages the Glory, which the famous *Academy of Painting* has acquired above all others in *Europe*, and perhaps in the whole World.

Here I find a proper Occasion of answering an important Objection against the Parallel between Painting and Poetry. Some maintain, that Poetry expresses by Words some general Maxims, which cannot be understood by Figures, that is, by the Design and Colours, which represent only individual Beings.

But I dare affirm, that an Allegory may attain to that Degree of Perfection in Painting; and that it becomes an universal Language, provided it be clear, and the Bodies pitched upon be generally admitted, as the Language of a Country. The Sense of an Allegory will be more or less extended, as it is more or less composed of different Figures; for the Figures are the Words, or the Alphabet of that Discourse. No clearer Instance can be given of it, than the Subject of this Picture.





## ARTICLE XLIX.

### HELMSTAD.

**A** Learned Man designs to publish a Collection of spurious Pieces relating to the Old Testament, in Imitation of the *Codex Apocryphus Novi Testamenti*, published by M. Fabricius. That Collection, entitled *Codex Apocryphus Veteris Testamenti*, will contain the following Pieces.

A Book presented to *Adam* by the Angel *Raziel*. The Apocalypse of *Adam*. The Penitence of *Adam*. The Genealogy of the Children of *Adam*. A Treatise concerning Agriculture ascribed to *Adam*. Another concerning the Virtues of Plants, that goes by the Name of *Abel*. Seven Books ascribed to *Seth*. A Prophecy about the Star that was to appear in the time of the *Messiah*. The Astronomy of *Seth*, to be found in the Emperor's Library. A Treatise of *Enos* concerning the manner of calling upon the Name of the Lord. A Treatise shewing how the Sciences ought to be learned, ascribed to *Enoch*. His Prophecy. His History, wherein he mentions the Love of the Angels for the Daughters of Men, and the Birth of the Giants. An Ethiopick Book in the Library of Cardinal *Mazarin*, entitled *The Mysteries of Heaven and Earth discovered*. The Astronomical Treatises fathered upon the same Patriarch. The natural Magick of *Noah*. The Seven Precepts given to his Children. An Ethiopick Book that bears his Name. His last Will, and a Letter published with that supposititious Will. A Geomancy ascribed to that Patriarch, which is in the Emperor's Library. The Prophecy of *Ham*.

A Book

A Book of *Abraham* concerning the true Worship of God. His Apocalypse. His Assumption. The Cabalistical Book, entitled *Jesirab*. The Ladder of *Jacob*. The Inscription of the Altar he set up at *Bethel*. His last Will. The last Will of the twelve Patriarchs. Some Fragments of a Discourse of *Joseph*; full of extravagant Fictions. A Fragment of his Book concerning the Interpretation of Dreams.

Several Books falsely ascribed to *Moses*, viz. The Little *Genesis*. The three Secret Chapters of *Genesis*. His Journal. His Apocalypse. His last Will. His Assumption. His Books of Chymistry and Magick. What remains of a Book of *Jannes* and *Mambres*, Magicians of *Pharaoh*. A whole Book of Chymistry ascribed to *Miriam* Sister of *Moses*. The Prophecies of *Eldad* and *Medad*, and of the seventy-two Senators appointed by *Moses*, to each of which the Rabbins have ascribed a Book.

The Prophecy of *Balaam*. The Book of *Joshua* interspersed with most absurd Fables by the *Samaritans*. The Enigmatical Epistles of *Solomon*. The Wisdom of *Solomon*, in the Emperor's Library: 'Tis a Book full of Superstitions and Extravagances. The Psalter of *Solomon*, printed by *Lacerda*. His last Will; and some Chymical Books. The pretended Prophecy of *Elijah*. The pretended Prophecies of *Jeremiab* and *Ezekiel*. The Commentaries of *Jeremiab*. A Treatise concerning the Interpretations of Dreams by the Prophet *Daniel*, and the last Vision of that Prophet. The Observations of *Ezra* upon lucky or unlucky Days. His Revelation of the Fate of the *Roman Empire*, &c.

## L E I P S I C K.

THE following Book has been lately published.

*Adami Cortreji Corpus Juris publici S. Romani Imperii Germanici, Tomus IV. Lipsiæ, 1710. Fol.*

This

This Volume contains, among other things, an Account of the famous Dispute concerning the Ninth Electorate. In the Year 1692, the late Emperor resolved, with the Consent of the Electors of *Mentz*, *Bavaria*, *Saxony*, and *Brandenburg*, to admit *Ernestus Augustus*, Duke of *Brunswick* and *Lunenbourg*, into the Number of the Electors. Whereupon several Difficulties were started by the Electors of *Triers* and *Cologne*, by the Elector *Palatin*, and many Princes of the Empire, viz. the King of *Denmark* as Duke of *Holstein*, the Bishops of *Wurtsburg* and *Munster*, the Dukes of *Saxony* of the *Ernestine* Line, the Dukes of *Brunswick* and *Lunenbourg* of the Line of *Wolfembutel*, &c. This Contestation ran upon two Questions, 1. Whether the Number of the Electors could be increased, without breaking the Laws of the Empire? 2. Whether, in such a Case, the Princes had a Right to give their Votes, as well as the Electors? Those, who denied the first Question, alledged the Treaty of the Peace of *Osnabrug*, (Art. IV. Sect. 9.) importing, That if the House of *Bavaria* should fail, the Eighth Electorate, erected under the Emperor *Ferdinand II.* should be wholly extinct. Besides, they alledged the Preamble of the Golden Bull, wherein the Seven Electors are said to be *Seven Candlesticks*, *joining in the Unity of the Spirit*, by which the Sacred Empire ought to be illuminated. To which the Catholick Princes added, That the Protestant Religion would get a very great Advantage by it. In Answer to those Objections, it was said, 1. That a Ninth Electorate was not against, but above the Laws of the Empire; and that if it were not lawful to go beyond the Constitutions of the Empire, the Eighth Electorate could not have been admitted. 2. That the new Electorate could not be prejudicial to the Catholick Religion, since the Protestants would have only the third Part of the Suffrages in the Electoral College. 3. That the Troops, which the House of *Brunswick* offered upon those Terms, were necessary to carry on the War against the *Turks*, and for the Safety of the Empire and of all *Christendom*. Those, who maintained that the Consent of the whole Empire was  
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requisite in that Affair, went upon this Argument; That the Golden Bull, and the Peace of *Munster* and *Osnabrug*, had been made with the Consent of all the States. It was answered, That there are many things in the Publick Laws, established with a general Consent, which belong only to the Cognizance of the Emperor and the Electoral College. Thus the Princes of the Empire gave their Votes at the Peace of *Osnabrug*; concerning the Calling of Diets; and yet they are appointed by the Emperor, who acquaints none but the Electors with it, &c. The Ecclesiastical Princes, seeing that the Emperor persisted in his Design, had recourse to the Pope's Authority, and insisted chiefly upon this Argument, That the Church would be in Danger. At last, towards the latter end of the Year 1699; it was decreed, with the unanimous Consent of all the Electors, that a Ninth Electorate should be erected in the Illustrious House of *Brunswick*. The Introduction of the new Elector into the Electoral College was put off for some Years; because the Princes of the Empire were not fully satisfied: But in the Year 1708 this Affair was brought to a happy Conclusion.

Dr. *Richters* has put out a Second Edition of his Seasonable Advice to avoid the Plague, and to be cured of it; with an Account of the good Success, which the Remedies prescribed in this Book have lately had in *Prussia*.

## H A L L.

THE following Book is newly come out.

*Disputatio Theologica Animadversiones selectas ex Autoribus probatissimis complectens, ad devias quorundam Opiniones, quibus hodie Ecclesia passim leditur, refellendus. Præsiede D. Joach. Justo Breithaupt, Abbate Bergensi Magdeburgico, Regii Confessorii & Theol. Facultatis Seniore. Halæ Magdeburgicæ, literis Orphanotrophei. 1710.*

## GRONINGEN.

**A** Publick Disputation concerning the Salts of Metals has been lately printed.

*Disputatio Medico-Chymica Inauguralis de Salibus Metallorum, præsertim Auri & Mercurii, quam pro gradu Doct. summiſque in Arte Medica honoribus, & privilegiis ritè ac legitime conſequendis a. d. 20. Sept. 1710. in Choro Templi Acad. publico Eruditorum examini ſubmittit J. Wolfgang Kunſtel, Sereniſſ. Viduæ Ducis Sax. Coburg. Archiater. Groningæ, 1710.*

## LYONS.

**T**HE Abbot de Belmond has writ an Encomium upon the late M. du Puget. This Gentleman was a good Philosopher and Mathematician, and no leſs famous in France for his Microſcopical Discoveries than M. *Leuwenhoek* in Holland. His two Letters to Father *Lamy*, containing an Account of his Observations in that kind, are very curious. He has alſo published ſome other Letters, wherein one may find the moſt curious things, that can be ſaid upon the Load-ſtone, and the Declination of the Needle of a Sea-compass. His Cabinet was furniſhed with many Curioſities: One of the moſt remarkable was a Load-ſtone with four Poles, admired by every Body. Thoſe Strangers, who viſited him in their way through this City, were no leſs ſurpriſed at the Observations they made with his excellent Microſcope. M. *du Puget* was none of thoſe Learned Men, who run into Libertiniſm. He uſed to ſay, that it is impoſſible for a Man, who has no Religion, to have a true Probity; and that whoever has not a true Probity, cannot have a true Senſe of Religion. His Charity towards the Poor was extraordinary. He maintained ſeveral Families reduced to great Neceſſity, whoſe Condition did not allow them to beg. He died a Batchelor, being almoſt 80 Years old. He has left his Library, conſiſting of choice Books, to the little College of the Jeſuits. He has divided all his Curioſities among his Friends. M. *de la Vallette*, one of the

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most beloved, has got his Load-stones, and his Microscope, which is accounted one of the best in the Kingdom. The Poor have not been forgotten. Besides many Legacies for the use of Hospitals, he has secured after his Death the Subsistence of some poor Families, which he maintained during his Life.



## A R T I C L E    L.

MISCELLANEA BEROLINENSIA ad incrementum Scientiarum, ex Scriptis Societati Regiæ Scientiarum exhibitis, cum figuris æneis & Indice materiæ. Berolini, sumptibus Johan. Christ. Papeii, Bibliopolæ Regii & Societatis Privilegiati. 1710.

That is,

*The Berlin Miscellanies for the Improvement of the Sciences, consisting of several Pieces presented to the Royal Society of that City, &c. Berlin. 1710. in 4to. pagg. 394.*

THESE \* Miscellanies are the first Production of the *Royal Society of Sciences*, established at *Berlin*. They contain several Pieces presented to that Society, not only by its Members, but also by many other Learned Men. Those Pieces are divided into Three Classes: They concern Philology, or natural Philosophy and Physick, or Mathematicks and Mechanicks.

I. Those,

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\* Taken from the *Journal des Sçavans*.

I. Those, that relate to Philology, are seven in Number. The first contains some Reflexions upon the use of Languages, to discover the Origin of Nations. In the second, entitled *Oedipus Chymicus*, the Readers will find an Explication of two Enigms, one in *Greek*, and the other in *German* Verses, under which the Secret of the Philosophers Stone is said to lie concealed. The third runs upon several sorts of Games, particularly upon a *Chinese* Game, upon Chess, the *Latrunculi*, and a new kind of Game called the *Naval Game*. The illustrious M. *Leibnitz*, President of the Society, is the Author of those three Pieces. The fourth is an Essay of Historical Observations upon *Lucian*, by M. *la Croze*. In the fifth, M. *Schott* endeavours to prove the Truth and Antiquity of a silver Medal of *Pbidon*, lodged in the Cabinet of the King of *Prussia*, and suspected by some Antiquaries. In the sixth, M. *Frisch* enquires into the Origin of some *German* Words, and their Affinity with other Words of several Languages. The last Piece, written also by M. *la Croze*, contains a particular Account of the *Chinese* Books in the Library of the King of *Prussia*, and treats particularly of the *Chinese* and *Spanish* Dictionary of *Francis Diaz*, a *Dominican* Monk: 'Tis a Manuscript, consisting of seven thousand one hundred and sixty *Chinese* Words, disposed in the Order of our Alphabet.

The Discourse of M. *Leibnitz*, concerning the Origin of Nations, is full of curious Enquiries. That learned Man is persuaded, that for want of Historical Monuments, which are far from reaching the Origin of some Nations, some use may be made of the Vestiges of ancient Languages, that remain still, especially in the proper Names of Rivers, and Forests, and even of Countries, Towns and Men: For he lays down as a Principle, that all proper Names were originally Appellative. And therefore the Question is only to find out the Signification of those ancient Names; which is not always impossible. For Example (says M. *Leib-*

nitz.) we learn from a Verse in the Poet *Venantius Fortunatus*, that the Word *Ric*, or *Ricus*, which was the Termination of so many Names among the *Germani*, *Franks*, *Alemanni*, *Saxons*, *Goths*, *Vandals*, &c. signified only *fortis*, *strong*; since that Poet renders the Name *Chilperic*, *adjutor fortis*; and *help* or *hulpe* is used still in the Teutonic Languages for *auxilium*, *assistance*.

M. Leibnitz pretends, that one may observe in the greatest Part of our Continent some Remains of an ancient prevailing Language, which has been, as it were, perpetuated by some Words, used from the *British* Sea as far as *Japan*. Without dwelling upon the Word *Sack*, which has been observed by so many Grammarians, he alledges, as an Instance, the ancient *Celtick* Word, *Mar*, or *Mare*, a *Horse*, which not only remains still in the Word *Marechal*, a Word common to so many Languages, but is not unknown to the most *Eastern Tartars*; that is, to those who conquered *China*. Such is again the Word *Kan*, *King*, *Prince*, derived from the Verbs *Kan*, *Konnen*, which in the Teutonic Languages signify *posse*, *to be able*; for 'tis well known that these Words, *King*, *Konig*, *Chagan*, *Can*, denote, or denoted, a *Monarch*, a *Great Man*, among all the *Germanick Nations*, the *Sarmatae*, the *Huns*, the *Persians*, the *Turks*, the *Tartars*, as far as *China*.

The Author is inclined to believe, that the greatest Part of the Words of that primitive Language were formed by *Onomatopoeia*: He means, that Men endeavoured to express by a Sound the *Idea* or *Passion* excited in them by the Presence of certain Objects. He thinks, for Example, that the Power and Strength of those, who first usurped the Empire over other Men, are in some measure represented by the strong Pronunciation of the Word *Kan*, above-mentioned, which is owing to the Letter *K*.

M. Leibnitz divides into two great Classes all the Languages derived from that Primitive Language. He calls *Japhethick*, or *Scythian Languages*, those that were spread

spread through the Northern Countries. He reckons all *Europe*: and *German* Languages, those that were spoken in the *Southern* Countries, among the latter, the *Arabic* seems to have pre-eminence over all others, since (according to the Author) it is the *Chaldaick, Hebrew, Persian, and Ethiopic*, are all Dialects of it. The *Persean, Armenian, and Syriac* are a Mixture of the *Scythian* and *Arabic* Languages. As for the *Coptick* or *Egyptian*, M. Leibnitz thinks, that there is little Affinity between it and the other Southern Languages. He thinks too might have been Original from the ancient Language spoken in *Aethiopia*, before the *Arabic* penetrated into that Country.

From the ancient *Scythian* Language (according to the Author) those of the *Persians, Armenians, Parthians, and Celts*. He understands by the ancient *Scythians* those Nations which first inhabited the Shores of the *Euxine-Sea*, and are called *Scythians* by *Homer*. He finds a surprising Affinity between some Words of the ancient *Scythian* Language, preserved by *Herodotus*, and those Languages that are originally *Arctic*, such as the *Greek*, the *Latin*, and the *German*. That *Greek* Historian informs us, that the *Scythians* (a *Scythian* Nation) were surnamed *Arctoi*, that is, Murderers of Men, from these two *Scythian* Words *ar*, man, and *pata*, to kill. But this last Word is very like the ancient *Latin* Verb *batuo*, which signifies the same thing; and the Word *ar* comes very near these *Latin* and *German* Words *Vir*, *Baro*, *Herus*, *Hier*, *Er*, which denote a Man. M. Leibnitz is also very happy in finding out in the *Greek*, *Latin*, and *German* Languages, the Etymology of the *Scythian* Word *Arimaſi*, which, according to the Testimony of *Herodotus*, was the Name of a *Scythian* Nation, so called because the Men had but one Eye; for (says *Herodotus*) *Arima* signifies one in the *Scythian* Language; and *Su* signifies Eye. But, says M. Leibnitz, we find some Vestiges of those two Words, both as to the Sound and the Signification, in the *Greek* Word *ἄνυστος*, Solitude; in the *German* Word *Arm*, poor, desolate, forsaken; in these *Latin*,

*German, Italian, and French Words, specere, spehen, spiare, essier, which signify to see, to look. M. Leibnitz wishes some learned Man would give himself the trouble to make a Collection of all the ancient Scythian Words, as others have collected all the ancient Terms used among the Gauls, Phrygians, Egyptians, &c.*

In the next place, he takes a Survey of the several Nations, which he looks upon as *Scythians* by Extraction; and begins with the *Turks*, under which he places the *Little Tartars*, the *Calmuques*, the *Mozuls*, and the *Eastern Tartars*, pretending that the Languages of all those Nations have a great Affinity. Afterwards he proceeds to the *Sarmatians*, called since *Sclavonians*, to which he refers not only the *Muscovites*, the *Poles*, the *Bohemians*, the *Moravians*, the *Bulgarians*, the *Dalmatians*, and the *Sclavonians* of our Time, but also other *Sarmatians* more Northern, bordering upon the *Baltick Sea*, and called *Wendi*, or *Wenedi*; of which there are still some considerable Remains in the Dutchy of *Lunenbourg*, and in *Lisfatia* and *Brandenburg*. Besides, he reckons among the *Sarmatians* the *Huns* and the *Avari*, who formerly invaded *Pannonia*, or *Hungary*: The *Rascians*, the *Servians*, the *Croatians*, and some other Nations are their Posterity. As for the *Hungari*, he says, they did not make themselves Masters of *Pannonia*, but a long time after, being come from the *Asiatick Scythia*, under the Empire of *Charlemagne*. What shews (adds *M. Leibnitz*) that the *Huns* were *Sarmatians*, or *Sclavonians*, is, that in the Language of the latter, *Coni*, or *Chuni* signifies a *Horse*; and 'tis well known, that the *Huns* had no other Troops but Cavalry, as the *Tartars*; so that *Hun* and *Horseman* are one and the same thing. Besides, *Jornandes*, describing the Funeral of *Attila* King of the *Huns*, mentions a great Feast, which he calls *Strawa*; a Name that is used to this Day among the *Sclavonians*, to denote a great *Apparel*. As for what concerns the *Finnonians*, *Tacitus*, who calls them *Fennos*, represents them as a wild and fierce People; which very well agrees with the *Laplanders* and *Samojedes*, who are originally *Finnonians*. *M. Leibnitz* conjectures, that the

the Inhabitants of *Eſthonia*, and *Livonia*, and ſome other Nations that live along the Shores of the *Baltick* Sea, whoſe Language has no Affinity with the *Slaveonian*, might very well be of a *Finnonian* Race. But he is almoſt poſitive, that our *Hungarians*, who came from *Aſia*, are of the ſame Race ; the more, becauſe there is no Language in *Europe*, that comes ſo near the *Hungarian*, as the *Finnonian*.

The Author proceeds to the *Celtæ*, originally come from *Scythia*, who ſpread themſelves thro' the greateſt Part of *Europe*. They peopled by degrees *Germany*, *Gaul*, *Italy*, *Spain*, and *Great Britain*. He believes, the ancient *Britains* were the firſt Inhabitants of *Ireland* ; and that the Language of that Country would afford the beſt means of reviving the ancient *Celtick*. The *Cambrians*, or *Cimbri*, and the *Anglo-Saxons*, ſucceeded the ancient *Britains*. The firſt Inhabitants of *Italy* were the *Celtæ*, who came from *Germany* and *Gaul* ; and in proceſs of time, many *Greeks*, *Lydians*, *Phrygians*, *Phenicians*, and other Nations, were incorporated with them. The ancient *Ettrurian* Language, which is no longer underſtood, and the Characters whereof cannot be read, was, in all probability, ſpoken by the ancient Inhabitants of *Italy*. As for the *Spaniards*, *M. Leibnitz* believes they are generally of a *Celtick* Extraction. But he owns, that the *Baſques* perplex him. Their Language is ſo different from all thoſe that are known to us, that he is inclined to ſuppoſe, that before the Arrival of the *Celtæ* in *Spain*, that Country was inhabited by ſome *African* Colony, from which the *Baſques* are deſcended.

He pretends that *Germany*, having ſent ſeveral Colonies into *France* and *Italy*, furniſhed alſo *Scandinavia* with new Inhabitants, who drove away the *Finnonians*, or *Laplanders* ; wherein he very much differs from ſome learned Men in the *North*, who look upon the *Germans* as a Colony of the ancient *Goths*. That Opinion, ſays *M. Leibnitz*, would have ſome Probability, if the Inhabitants of the remotest Parts of *Sweden* and *Norway*

spoke the *Germanick* Language ; whereas they are *Laplanders*, or *Finnonians*, whose Language has no Affinity with that. However, the Author does not deny, that the *Germans* having increased in *Scandinavia*, spread themselves again through *Germany* : For 'tis certain (says he) that the *Cimbri*, the *Saxons*, the *Heruli*, the *Vandals*, and some other Nations, came from the Shores of the *Baltick* Sea ; but this happened long after the first Migrations.

II. The first Piece, contained in the second Part of this Collection, is an Historical Account of the first Discovery of the burning *Phosphorus*, written by M. *Leibnitz*. That Discovery was made about the Year 1677, by a German Chymist of *Hamburg*, called *Brand*, not long after *Balduinus* had found his Luminous *Phosphorus*, which is only an Imitation of the *Bologna*-Stone. It may be said, that this Discovery is an Effect of Chance, since it was the Fruit of an Operation which that Chymist made upon Humane Urine, to extract from it a Liquor proper to turn Silver into Gold, according to a certain Chymical Proceeding which he had read in a printed Book. He communicated his Secret to *Jahn Daniel Kraft*, and *John Kunkel* : Both of them did belong to the Elector of *Saxony*, and went on purpose from *Dresden* to *Hamburg*, to see the Preparation of the new *Phosphorus*. *Kraft*, some time after, having undertaken to travel, shewed that wonderful Phenomenon to M. *Leibnitz*, in his way through *Hanover* ; from whence he came into *England*, and imparted it to Mr. *Boyle*. M. *Leibnitz*, by Order of the Duke of *Hanover*, sent for the first Inventer of the *Phosphorus* from *Hamburg*, and learned of him all the Circumstances of the Operation. He says, he is the first who made that sort of *Phosphorus* known in *France*, having sent a Specimen of it to M. *Hughens*, who shewed it to the Royal Academy of Sciences : Afterwards M. *Leibnitz* imparted to them the Composition of that *Phosphorus*, by means of M. *Tschirnhausen*, who was upon his Return to *Paris*.

The Author mentions a kind of *Phosphorus*, which, he says, might be called *Thermophosphorus*: It differs from the *Bologna-Stone*, because that Stone borrows its Light from the Light itself; whereas this *Phosphorus* borrows it only from Heat. 'Tis a Mineral Powder, with which one may describe upon an Iron-Plate some Letters, or other Figures, which grow luminous when the Plate is laid upon burning Coals. He also says something by the by of the *Phosphorus* purely luminous, brought to Perfection by M. *Juhn Bernoulli*. Whereupon he seems to wonder, that no Experiments have been made, not only upon the Quantity of Light that might arise from many of those *Phosphorus's*, by the help of continual Shakings occasioned by some Machine, but also upon the Reflections and Refractions of that sort of Light.

The second, third, and fourth Pieces, contain an Account of several Stones, which represent, by their internal or external Figures, Plants or Animals, or some of their Parts: The longest and the most considerable of those Pieces, which was written by M. *Spener*, runs upon the Description of the Skeleton of a Crocodile, partly stony and partly metallick, which was found about four Years ago in the Mines of *Thuringia*, fifty Ells under Ground (the *Leipsick* Measure.) That Skeleton sticks to a kind of *Talky-Stone*, which contains some Copper; and the whole weighs twenty-seven Pounds. As for the Substance of the Skeleton, it is almost entirely metallick; so that being exposed to the Fire with some *Eorax*, it turns into red Copper. Every Part of that Skeleton, even a piece of Marrow of one of the Shin-bones, which seems to have been broke before the Transformation, discovers the Character of the Metal. That Skeleton is about three Foot long. One may perceive in it all the *Vertebrae*, with their *Apophyses* and Cavities: The two Jaw-bones are parted, like an open Mouth, and furnished with their Teeth. M. *Spener* has carefully compared that Skeleton with those of the common Lizard, the Sea-  
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Stinc, the Lizard of the *East-Indies*, called *Laguan*, the Chameleon, the Salamander, and the Crocodile; which are the six Kinds hitherto known, and contained under the general Notion of Lizard: From whence it plainly appears, that this is a true Skeleton of a Crocodile.

The Difficulty lies in knowing how a Crocodile could be carried into the Mines of *Thuringia*; and how it could be petrified and *metallified*, if one may use such a Word. That Transportation, says *M. Spener*, is little more surprising than that of Whales, and so many other Fishes and Shells, to be found in so many Parts of the Earth, where they should not be, and where they have undergone the like Transformation: For the Author looks upon all these petrified Bodies as Animals, that have been really transformed. He owns, that Marl does sometimes petrify under the Shape of Bones and Horns; but he maintains they are only very imperfect Copies, and far from being like the Productions he speaks of. He adds, that petrified Marl does not afford, in a Chymical *Analysis*, any thing analogous to what is extracted from Animals; whereas the other Petrifications, resulting from true Animals, or some of their Parts, afford a volatile Salt, like that of Animals.

Wherefore, in order to explain that *Phenomenon*, *M. Spener* has recourse to the universal Deluge, which carried Whales, and several other Fishes and Shells into many Places far distant from the Sea, and transported into the very Center of *Germany* Crocodiles, Elephants, and other foreign Animals, whose petrified Skeletons are found under Ground. This Opinion of *M. Spener* is also entertained by *M. Truxellius*, and many other eminent Naturalists. He concludes this Piece with an ingenious Explication of the manner, how this Skeleton of a Crocodile, and other like Productions, were by degrees changed into Stone or Metal.

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Next to this Dissertation, there is a Letter of M. *Leibnitz* to M. *Spener*, wherein he commends the System of the several Changes, which the Terrestrial Globe has undergone by the Deluge: Whereupon he mentions some Conjectures on that Subject, formerly published by him in the *Acta Eruditorum*; and informs us that he has writ a Dissertation, never yet printed, in which he treats *de antiquissimæ Historiæ vestigiis in ipsius Naturæ monumentis*; that is, *Of the Vestiges of the most Ancient History, discovered in the Monuments of Nature.*

The fifth Piece is an Hypothesis of M. *Chauvin*, concerning the Cause that raises Vapours, and keeps them suspended in the Air. That Hypothesis has occasioned a new Dissertation of M. *Leibnitz*; wherein that learned Geometrician makes several Reflexions upon the *Phænomenon* explained by M. *Chauvin*, and upon the Conditions that may qualify a heavy Body (some Metal, for Instance) to swim in a Liquid of a lesser Specifick Gravity. He takes occasion from thence to examine the Opinion of Father *Francis Lana*, a Jesuit; who believing that one might make a Copper-Globe, hollow, and of such a Capacity, that being exhausted of Air, it might rise up of itself, and swim in the Atmosphere; determined the Bigness of that Globe to sixteen Feet of Diameter. M. *Leibnitz* finds by his Calculation, that in order to put a metallick Sphere, hollow, and one Inch thick, in *Æquilibrium* with the Air, it should have 3333 Feet of Diameter; which is impracticable: Besides, the Thickness of an Inch would not be sufficient to resist the Gravity of the Mass of the Air, whereby the Globe would be infallibly squeezed. But if one had a Mind to use for that purpose a Sphere of sixteen Feet of Diameter; (as Father *Lana* imagined) that Sphere, to be in *Æquilibrium* with the Air, should not be thicker than the two hundredth Part of an Inch; which is impossible.

The next Piece is an Extract of a Letter of M. *Behrens* written to M. *Leibnitz*, concerning a new Specifick for the Cure of the Gout. It consists in drinking for

for the space of three Days, from the very beginning of the Paroxysm, twelve Pints of a *Ptisane* made of *Gaya-cum*, *Sarsaparilla*, *Squina*, *Polypodium*, and *Hermodactylus*, boiled in two Parts of Water, and one Part of Wine. The sick Person, who drinks that *Ptisane* three Days, finds himself cured and able to walk. The Author says he has tried that Remedy several times with great Success.

The eighth, ninth, tenth, and eleventh Pieces, contain some Observations made in several Places upon a *Northern Light*, which appeared in 1707, and at other times. The twelfth Piece is a short Relation of a Journey into the *Alpes*, by M. *John James Scheuchzer*. There is in the thirteenth an Account of a Cure of several Impostumes in the Gums, attended with *Fistula's* in the Cheek. The fourteenth contains an Extract of Meteorological Observations made at *Zurich* in the Year 1708, by the same M. *Scheuchzer*. The Author of the last Piece imparts to the Publick a new way of preserving the Lustre of Pictures, and keeping dead Bodies from Corruption.

III. The third Part of this Collection consists of thirty-eight Pieces relating to Mathematicks and Mechanicks. In the first, M. *Leibnitz* observes a wonderful Affinity between the Algebraical and Differential Calculation, by comparing the Powers with the Differences; and shews wherein the transcendent Law of homogeneous Quantities consists. In the second, M. *Naudé* the younger gives a Rule to find the Divisions of any Algebraical Product, provided no incommensurable Term be contained in the Divisor. The third Piece, by M. *Leibnitz*, is the Construction of a Problem, wherein he proposes to draw right Lines that touch the Lines of the Centers of Gravity. The fourth contains several Extracts of Letters, written by M. *J. Bernoulli* and M. *Leibnitz*, concerning some Discoveries upon the manner of measuring curve Lines. The Author of the fifth demonstrates, that the reach of a Bomb is always proportional to the Force that drives it, as long as the Mortar remains in the same Elevation. The sixth

sixth is a Letter of M. *Guilielmini* to M. *Leibnitz*, concerning the Measure of the Motion of running Waters, in answer to a Letter of M. *Denys Papin*, formerly written to M. *Hughens*. The next seventeen Pieces contain only Astronomical Observations. In the twenty fourth and twenty fifth, M. *Hartsoeker* proposes two Methods: The one, to facilitate the Use of the largest objective Glasses; the other, to tin over all sorts of concave and convex Glasses. The twenty sixth is an Observation of M. *Leibnitz*, upon the manner of making Glass-Mirrors at *Nuremberg*, without using metallick Leaves. The twenty seventh is a *Notitia Historiæ cælestis Britannicæ*, that is now preparing by Mr. *Flamsted*. The twenty eighth is a long Letter of M. *Henfling*, concerning his new System of Musick. In the twenty ninth, M. *Sturm* communicates to the Publick his Observations upon the Friction of Machines; which has occasioned the following Piece; wherein M. *Leibnitz* makes several important Reflexions upon that Friction, and shews how it may be prevented. There are in the four following Pieces a new Arithmetical Machine by M. *Leibnitz*; a Level of a new Invention, by M. *Hartsoeker*; a Description of a Pendulum, which does exactly mark the Number of its simple Vibrations, by M. *Hoffman*; an Explication of a Grinding Engine, invented at *Ertzen* in 1700. In the thirty fifth Piece, M. *Chunon* gives a Method of forming any Powers of whole Numbers, by the Addition of certain Terms taken in the natural Series of odd Numbers. In the thirty sixth, M. *Dancourt* treats of the Periods of Columns formed by the Series of Numbers, disposed in an Arithmetical *Dyadical* Proportion. The Author of the thirty seventh gives an Account of a blue Colour, of great Use in Painting, lately discovered at *Berlin*. The last Piece contains the Observations of thirty Years upon the Winter-Cold, taken from the *Ephemerides* of M. *Reiber*.





## ARTICLE LI.

## WITTEMBERG.

**M.** *Wolfius*, Professor of this University, has lately published a Dissertation, entitled, *De Carcere Eruditorum Musco*; wherein he treats of those Learned Men who writ Books in a Prison. *England* has afforded him some Instances of it. The same Author will shortly publish another Dissertation concerning those Persons, who have been falsely or justly suspected of Atheism; *De Athei falso & merito suspectis*. As soon as he has finished his Edition of *Libanius's Epistles*, (*See Pag. 351. of the first Vol.*) he will apply himself to illustrate the History of the Heresy of the *Bogomiles*: To that end, he will make use of some ancient Monuments never before published; but particularly of the Greek *Panoplia* of *Euthymius Zigabennus*.

## LEIPSICK.

**M.** *Schoetgenius* has put out a new Edition, in *Greek* and *Latin*, of the Epistles ascribed to *Themistocles*: 'Tis a Book in 8vo. The Editor has prefixed a Preface to those Letters, wherein he endeavours to prove that they are genuine, in Opposition to those who maintain the contrary, particularly against *Dr. Bentley*: But his Arguments are far from being convincing.

*M. Boerner*, a Professor of this University, is about a new Edition of *Photius's Bibliotheca*: He will shortly put out a Specimen of it.

Another Volume of Letters, written by *Conrad Samuel Schurzfleischius*, is to be published. His Annotations upon several *Greek* and *Latin* Writers, extracted from his

his marginal Notes upon those Authors, will come out afterwards. His Observations upon *Labbey's Glossary* will make up one Volume.

## P A R I S.

THE Abbot de Vertot has published a History of the Revolutions of Portugal.

*Histoire des Revolutions de Portugal. Par M. l'Abbé de Vertot, de l'Académie Royale des Inscriptions & Medailles. Paris, 1710. in 120.*

'Tis only a second Edition of a Book that came out in 1689, with this Title, *Conjuraton de Portugal*; but the Author has added so many things to it, that it may be looked upon as a new Work. This Book is very well written, and will meet with a very good Reception from the Publick.

A Paraphrase upon *Ecclesiasticus*, composed by the late Prior of *Aubert*, has been lately published.

*Paraphrase sur le Livre de l'Ecclesiastique. Par M. Menard, Prieur d'Aubert. Paris, 1710. in 8vo. pagg. 690.*

Here is a Specimen of that Paraphrase: Upon these Words, Chapt. XXVI. 8. *Dolor cordis, & luctus, mulier Zelotypa*; the Paraphrast expresses himself thus: "A Wife affected with Jealousy, believes every thing she hears about the Intrigues of her Husband, without distinguishing Impostors, that will make her uneasy, from those that are sincere, and unwilling to give her any Trouble. If she hears nothing about her Husband, such a Silence appears to her mysterious; and increases her Suspicion; so that she observes all his Steps, his Words and Looks: She desires to know all his Acquaintances; the most innocent appear suspicious to her: 'Tis in vain for him to justify himself; she believes him to be guilty. How unhappy is a Man, that is obliged to live with a Wife possessed with such a strange Madness! What  
"a Tor-

“ a Torment ! What a cruel Vexation ! Nothing can  
 “ be more afflicting for a poor Husband.

An Historical Explication of ancient Fables is actually in the Press.

*Explication historique des Fables, où l'on découvre leur conformité avec l'Histoire ancienne.* In two Vol. 120.

The Author being persuaded that the Fables, mentioned by the Poets, are only ancient Histories wrapped up under many Fictions, endeavours to remove the mysterious Veil that covers them. He does not deny that they frequently allude to the Morality and Religion of the Ancients ; but because several Authors have explained them in that Sense, which is very often precarious, he only applies himself to discover in those fabulous Accounts the History of the first Ages after the Deluge. Before he enters upon his Subject, he undertakes to prove, that Fables are only disfigured Histories. In the next place, he enquires into their Origin, and at the same time endeavours to trace up the Beginning and Growth of Idolatry : Afterwards, he gives the History of the Gods ; and this Account makes the Conclusion of the first Volume. In the second, he discourses of the Demi-Gods and Hero's, and mentions all the remarkable Events of the fabulous Times, which have been so carefully disfigured by poetical Fictions. Lastly, he concludes with an Explication of Ovid's *Metamorphoses*. He endeavours all along to distinguish historical Facts from mere Fictions, and to fix their *Epochs*. The Subject of this Work being very difficult, the Author has treated it by way of Dialogue, to render it more entertaining. However, he does not confine himself to the Rules of a Dialogue : The Abbot, who is the most considerable Interlocutor, has the greatest Share in the Discourse.

The following Dictionary has been lately published.

*Dictionnaire des Arrests, ou Jurisprudence universelle des Parlemens de France, & autres Tribunaux, contenant par ordre*

*dre Alphabétique les matieres Beneficiales, Civiles & Criminelles; les principales maximes du Droit Ecclesiastique, du Romain, des Coutumes & des Ordonnances; tirées des plus celebres Canonistes, Jurisconsultes & Commentateurs, fondées sur l'usage & sur les décisions des Cours: Avec une citation fidelle des Arrêtistes anciens & modernes, & une indication exacte des Auteurs. Par M: Pierre-Jacques Brillon, Avocat au Parlement. Paris, 1711. Three Volumes in Fol. pagg. 924. 911. 879.*



## ARTICLE LII.

ENTRETIENS sur divers Sujets d'Histoire; de Literature; de Religion, & de Critique. A Cologne chez Pierre Marteau. 1710.

That is;

*Some Dialogues upon several Subjects relating to History, Literature, Religion, and Critick. Printed in Holland. 1710. in 120. pagg. 457.*

**T**H<sup>O'</sup> the Author of this Book has not put his Name to it, the Readers will easily perceive that it is a new Production of the same ingenious Writer; who has published some other Pieces full of curious Learning. This Work consists of four Dialogues between a Christian and a Jew called *Moses Aboab*.

In the first, the Jew highly commends the Christian Religion, but cannot resolve to make an open Profession of it. He seems to be convinced of the Excellency of the Gospel: But having travelled since all



over *Europe*, he declares that he does not entertain the same Thoughts of Christianity ; and, to the great Surprise of the Readers, he raises many Objections against it. His Arguments appear to me inconsiderable : He very much insists upon the Divisions of Christians, and the great Corruption that prevails among them ; which can be no solid Objection against Christianity it self.

His Friend answers his Difficulties in the second Dialogue ; and besides proposes some Objections to him.

In the third Dialogue, the two Interlocutors are wholly taken up with a severe Examination of the late *History of the Jews*. They pretend to have found a great many Mistakes in that Work, and appear very well pleased with their Criticisms.

After this third Conference, *Moses Aboab* takes a Journey to *Hamburg*. At his return into *Holland*, he gives a Visit to his Friend, and informs him, that he has seen some things that made him resolve to profess Christianity. He says he had several Conversations with a *Spanish* Refugee, at *Altena*, near *Hamburg*. That *Spaniard* seems to be a *Jew*, though he was bred up a Christian : And yet he does not believe the Religion he professes, nor that of his Country. He told him that Atheism has taken deep root among the *Grandees* and the greatest part of the Clergy in *Spain* ; so that Religion is wholly lost by Superstition among the common People, and by Atheism among the great ones. Which brings into my Thoughts a Passage I have read in a Book of *Dr. Geddes*. \* *Aboab* asks his Friend whether

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\* “ For by what I could observe by the *Spaniards* ---  
 “ all, or most of them, if they were left entirely to their  
 “ Liberty in all Matters of Religion, would be either ir-  
 “ religious, or enthusiastical. *Dr. Michael Geddes, Miscel-*  
*laneous Tracts, Vol. III. pag. 48. of the 3d Tract. London.*  
 1706.

whether he believes that any Man can be so extravagant as to run into Atheism. The Author of this Book answers, That he has by him a Dissertation, wherein he has collected several Examples, which plainly shew that some Persons, who professed Christianity, have been Atheists, and consequently that there may be some still.

That Dissertation upon *Atheism and the Modern Atheists* is inserted at large in this fourth Dialogue, and is doubtless the most curious Part of this Work. The Author makes several Reflexions upon Atheism, of which I shall perhaps give an Account hereafter. He owns that true Atheism is very scarce; but he thinks it cannot be denied that several Persons have been guilty of that Crime. To prove it, he gives an historical Account of some Modern Atheists. It appears from this Dissertation, and some other Books of the same Author, that he is one of the most curious Writers of our Age.

The first Atheist, mentioned by him, is *JORDANUS BRUNUS*, whose History is little known. That Man was born at *Nola* in the Kingdom of *Naples*, and had been a *Dominican* Monk. He left his Country, and removed to *Geneva*; from whence he went to *Lyons* and *Paris*, where he taught Philosophy. Afterwards he retired to *Wittenberg*, where he publicly made a Panegyrick upon the Devil. 'Tis likely he was expelled from that University: He went from thence to *Prague*, where he published his most pernicious Books, I mean those that contain the greatest part of the Blasphemies, for which he was committed to the Flames. The History of his Execution is related by the famous *Gaspar Scioppius*, in a very curious Letter to his Friend *Conrad Ritterbusius*. *M. Bayle* has confuted the impious Doctrine of *Jordanus Brunus* in his *Historical and Critical Dictionary*. The following Letter will serve to rectify some of his Mistakes, relating to the History of that Atheist.

*A Letter of Gaspar Scioppius, concerning  
the Death of Jordanus Brunus.*

" I Make no doubt but that you have received the  
" Letter, wherein I answered your Complaints,  
" and I think I have sufficiently justified the Publish-  
" ing of my Answer. What moves me, to write  
" to you now, is the Execution of *Jordanus Brunus*,  
" who has been burnt alive this Day in the *Campo di*  
" *Flora*, over-against *Pompey's Theatre*. This seems to  
" have some Relation with the last Part of my printed  
" Letter, in which I treat of the Punishment of  
" Hereticks. If you was now at *Rome*, you would  
" hear almost every body say, that a *Lutheran* has been  
" burnt; and such a general report would not a little  
" confirm you in the Opinion you entertain of our  
" Cruelty.

" But you must know, dear R. that our *Italians* have  
" no great Skill in discerning Hereticks: They call  
" them all *Lutherans*. I pray God they may continue  
" in that Simplicity, and never be able to distinguish  
" a Heresy from another; for I should be afraid that  
" such a Discernment would cost them dear. To in-  
" form you of the Truth, I must acquaint you, that  
" the *Lutherans* or *Calvinists*, (unless they be Relapses,  
" or guilty of a publick Scandal,) far from being pu-  
" nished with Death, are not so much as exposed to  
" the least Danger in this City. It is the Intention  
" of our most Holy Father, that all *Lutherans* should  
" freely come to *Rome*, and be kindly entertained by  
" the Cardinals and Prelates of our Court. I wish  
" you was here; you would quickly see the Falsity of  
" those Reports. We had here last Month a Gentle-  
" man of *Saxony*, who had lodged in *Beza's House*.  
" He knew several Catholics, and even Cardinal *Bar-*  
" *onius*, the Pope's Confessor, who received him with  
" great Civility, and never discoursed with him about  
" Religion; only he exhorted him by the by to seek  
" Truth.

" Truth. . . The Cardinal told him he had nothing to  
 " fear, unless he should give a publick Scandal. That  
 " Gentlemen would doubtless have made a longer Stay  
 " in Rome, had he not been frighted at a Report that  
 " some *Englisomen* had been arrested, and sent to the  
 " Prisons, of the Inquisition. . . But these *Englisomen*  
 " were none of those Hereticks, commonly called *Lut-*  
 " *herans*. They were *Protestants*, and suspected of ha-  
 " ving whipped the Holy Sacrament; which is practi-  
 " ced among the *Englisb*. Perhaps I should believe, as  
 " well as the Generality of the People, that *Brunus*  
 " was burnt for *Lutheranism*; had I not been present at  
 " the Holy Office, when the Sentence of Death was  
 " pronounced against him; whereby I came to know  
 " for what Heresy he was condemned. This *Brunus*  
 " was a Native of *Nola*, in the Kingdom of *Naples*, and  
 " a *Dominican* by Profession. He began eighteen Years  
 " ago to doubt of Transubstantiation, (a Doctrine  
 " contrary to Reason, as your *Chrysostom* teaches;)   
 " and even to deny it. Afterwards he brought into  
 " Question the Virginity of the Blessed Virgin, whose  
 " Purity, as the same *Chrysostom* says, exceeds that of  
 " the *Cherubims* and *Seraphims*. Whereupon he retired  
 " to *Geneva*, where he staid two Years. At last, be-  
 " cause he did not approve *Calvinism* in every thing,  
 " he was expelled from that City, and went to *Lyons*,  
 " and from thence to *Toulouse*, and then to *Paris*; where  
 " he was made Professor Extraordinary, because the  
 " Ordinary Professors were obliged to assist at Mass.  
 " From thence he went to *London*, where he published  
 " a Book entitled, *Of the Triumphant Beast*; a Title of  
 " Honour, which those of your Sect bestow upon the  
 " Pope. From *London*, he removed to *Wistemberg*;  
 " where, if I am not mistaken, he was Professor for  
 " the Space of two Years. From thence he repaired  
 " to *Prague*, and printed in that City some Books  
 " entitled, *De Immenso & Infinito, itemque de Innumera-*  
 " *bilibus*, if I well remember the Titles; for those  
 " Books were sent to me from *Prague*. He also pub-  
 " lished another Book, *De Umbris & Ideis*. He teaches  
 " horrid Absurdities in those Books; for instance,

" That there are innumerable Worlds ; That the Soul  
 " goes from one Body into another, and even from one  
 " World into another : That the same Soul may in-  
 " form two Bodies ; That Magick is a lawful thing ;  
 " That the Holy Spirit is nothing else but the Soul of  
 " the World, and that *Moses* meant no more, when  
 " he said that *the Spirit of God moved upon the Face of*  
 " *the Waters* ; That the World is eternal ; That *Moses*  
 " wrought Miracles by Magick, in which he had a  
 " greater Skill than the other *Egyptians* ; That he in-  
 " vented his Laws ; That the sacred Writings are a  
 " mere Fable ; That the Devil shall be saved ; That  
 " the *Hebrews* only derive their Original from *Adam*  
 " and *Eve*, and other Nations from two Persons whom  
 " God created the Day before ; That *Christ* is not  
 " God ; That he - - - - - Lastly, I  
 " should be too prolix, should I mention all the mon-  
 " strous Opinions, which he asserted by Word of  
 " Mouth and in Writing. To sum up all in a few  
 " Words: He maintained whatever was advanced a-  
 " gainst Religion by the Heathen Philosophers, and  
 " the Ancient and Modern Hereticks. From *Prague*  
 " he went to *Brunswick*, and from thence to *Helmstadt*;  
 " where 'tis said he was a Professor for some time.  
 " From thence he removed to *Francfort*, to get a Book  
 " printed ; and at last he came to *Venice*, where he  
 " fell into the Hands of the Inquisition. After he  
 " had been a considerable time a Prisoner in that Ci-  
 " ty, he was sent to *Rome*. He has been frequently  
 " examined by the Holy Office, and convicted of his  
 " Errors by several eminent Divines. He was allowed  
 " forty Days to deliberate, and promised to retract.  
 " Afterwards he maintained his Errors again ; and had  
 " again forty Days allowed him. Lastly, he made it  
 " appear that he only designed to impose upon the  
 " Pope, and the Inquisition. After he had been al-  
 " most two Years a Prisoner, he was brought on the  
 " ninth of *February* into the Court of the Inquisition,  
 " in the Palace of the Great Inquisitor ; where he ap-  
 " peared in the Presence of the Cardinals of the Holy  
 " Office, (most eminent for their Experience and Skill  
 " in

“ in Divinity, and the Civil Law,) the Consultors of  
 “ the Inquisition, the Secular Magistrate, and the Go-  
 “ vernor of the City : And being upon his Knees, he  
 “ heard his Sentence pronounced against him ; the  
 “ Tenor of which is as follows. In the first place,  
 “ they gave an Account of his Life, Studies, and Doc-  
 “ trine : They mentioned the fraternal Care with  
 “ which the Inquisition had endeavoured to reclaim  
 “ him : They described his great Obstinacy and Im-  
 “ piety. Afterwards he was degraded, excommuni-  
 “ cated, and delivered to the Secular Power ; and the  
 “ Magistrates were desired to use him with all possi-  
 “ ble Clemency, and without any Effusion of Blood.  
 “ That Ceremony being over, he only spoke these  
 “ Words in a threatening manner : *Perhaps you are more*  
 “ *terrified than I am at the Sentence you have pronounced*  
 “ *against me.* He was carried to Prison by the Ser-  
 “ geants of the Governor, and kept there a whole  
 “ Week, to see whether he would retract : But it was  
 “ to no purpose. Wherefore he was brought this Day  
 “ to the Wood-pile. A Crucifix was presented to  
 “ him at the Point of Death ; but he rejected it in a  
 “ scornful manner, looking upon it with a wild Look.  
 “ Thus he has been consumed by the Flames. He is  
 “ gone into those Worlds so much spoken of by him,  
 “ to inform them how Blasphemers and impious Men  
 “ are dealt with at Rome.

“ You see, dear R. how we proceed against that  
 “ sort of Men, or rather Monsters. I would fain  
 “ know whether you approve of it ; or whether you  
 “ would allow every body the Liberty of believing  
 “ and teaching any Doctrine. I am persuaded you  
 “ will not blame our Conduct. But perhaps you will  
 “ say, the *Lutherans* neither believe nor teach any such  
 “ thing, and therefore ought not to be used in the  
 “ same manner. I grant it ; and therefore we do not  
 “ burn them. Perhaps we should take another course  
 “ with *Luther*. For what would you say, if I should  
 “ undertake to prove, that tho’ he did not teach the  
 “ Doctrine of *Brunns*, yet there are more absurd and

monstrous Opinions, not only in his Table-talk, but in those very Books which he published, and that he advanced them like so many Oracles and undeniable Doctrines? If you are not sufficiently acquainted with that Man, who brought to light the Truth that lay buried for so many Ages, I will direct you to those Places where you may find the Substance of his fifth Gospel, though you may discover it in † *the Anatomy of Luther*, written by *Pistorius*. If therefore *Luther* is as bad as *Brunus*, how do you think he should be used? You will doubtless be of Opinion that he should deserve the same Treatment. But what shall we do with those, who look upon him as an Evangelist, a Prophet, and a third *Elias*? I leave it to your Judgment. I shall only desire you, to be persuaded, that the *Romans* are not so cruel towards the Hereticks, as 'tis commonly believed; and that perhaps they shew too great an Indulgence to those Men, who are willing to persist by their own Fault, *Rome, February 17. 1600.*

QUAS ad nuperam tuam expostulatoriam epistolam rescipisti, non sane dubito, quin tibi sint redditæ, quibus me tibi de vulgato responso meo satis purgatum confido. Ut vero nunc etiam scriberem hodierna ipsa dies me instigat, qua *Jordanus Brunus* propter hæresin vivus vidensque in Campo Floræ ante Theatrum Pompeii est combustus. Existimo enim & hoc ad extremam impressæ Epistolæ meæ partem, qua de hæreticorum pœna egi, pertinere. Si enim nunc Romæ esses, ex plerisque omnibus Italis audires, *Lutheranum* esse combustum, & ita non mediocriter in opinione tua confirmareris de sævitia nostra.

At semel scire debes, mi R. Italos nostros inter hæreticos alba lineâ non signare, neque discernere novisse:

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† That Book of *Pistorius* is written in the German Language. It was printed at Cologne in the Year 1595. in 4to.

novisse: Sed quicquid est hæreticum illud Luther-  
 ranum esse putant. In qua simplicitate, ut Deus il-  
 los conservet precor, ne sciant unquam quid hæresis  
 alia ab aliis discrepet. Vereor enim ne alioquin is-  
 ra discernendi scientia nimis caro ipsis constet. Ut  
 autem veritatem ipsam ex me accipias, narro tibi,  
 idque ita esse fidem do testem, nullum prorsus Lu-  
 theranum aut Calvinianum, nisi relapsum vel publi-  
 ce scandalosum, ullo modo Romæ periclitari, nedum  
 ut morte puniatur. Hæc sanctissimi Domini nostril-  
 mens est, ut omnibus Lutheranis Romam pateat li-  
 ber comitatus, utque à Cardinalibus & Prælatibus Cu-  
 riæ nostræ omnis generis benevolentiam & humani-  
 tatem experiantur. Atque utinam hic esses! Scio  
 fore ut rumores vulgatos mendacii damnes. Fuit su-  
 periore mense Saxo quidam nobilis hic apud nos,  
 qui annum ipsum domi Beza vixerat. Is multis  
 Catholicis innotuit; ipsi etiam Confessario Pontifi-  
 cis, Cardinali Baronio, qui eum humanissime excep-  
 pit, & de Religione nihil prorsus cum eo egit, nisi  
 quod obiter eum adhortatus est ad veritatem inve-  
 stigandam. De periculo jussit eum fide sua esse se-  
 curissimum, dum ne quod publice scandalum præbe-  
 ret. Ac mansisset ille nobiscum diutius, nisi sparsò  
 rumore de Anglis quibusdam in Palatium Inquisi-  
 tionis deductis perterritus sibi metuisset. At Angli  
 illi non erant, quod vulgo ab Italis dicuntur, Lu-  
 therani, sed Puritani, & de sacrilega verberibus Sa-  
 cramenti percussione Anglis usitata suspecti. Simi-  
 liter forsan & ipse rumori vulgari crederem Brunum  
 istum fuisse ob Lutheranismum combustum, nisi S.  
 Inquisitionis Officio interfuissem, dum sententia con-  
 tra eum lata est, & sic scirem quamnam ille hæresim  
 professus fuerit. Fuit enim Brunus ille patria No-  
 lanus, ex Regno Neopolitano, professione Domini-  
 canus: Qui cum jam annis abhinc octodecim de  
 Transubstantiatione (rationi nimium, ut Chryso-  
 stomus tuus docet, repugnante) dubitare, imo eam  
 prorsus negare, & statim virginitatem B. Mariæ  
 (quam idem Chryostomus omnibus Cherubin &  
 Seraphin puriorem ait) in dubium vocare cœpisset,  
 Genevam



" Genevam abiit, & biennium istic commoratus, tan-  
 " demque quod Calvinismum per omnia non proba-  
 " ret, inde eiectus Lugdunum, inde Tholosam, hinc  
 " Parisios devenit, ibique extraordinarium Professo-  
 " rem egit, cum videret ordinarios cogi Missæ sacro  
 " interesse. Postea Londinum profectus libellum istic  
 " edit de Bestia triumphante, hoc est, Papa, quem  
 " vestri honoris causa bestiam appellare solent. Inde  
 " Witebergam abiit, ibique publice professus est, bi-  
 " ennium, nisi fallor. Hinc Pragam delatus librum e-  
 " dit de Immenso & Infinito, itemque de Innumera-  
 " bilibus ( si titulum sat recte memini, nam libros  
 " ipsos Praga habui ) & rursus alium de Umbris &  
 " Ideis: In quibus horrenda prorsus absurdissima do-  
 " cet, v. g. Mundos esse innumerabiles, animam de  
 " corpore in corpus, imo & alium in Mundum migra-  
 " re, unam animam bina corpora ipsornare posse, ma-  
 " giam esse rem bonam & licitam, Spiritum S. esse  
 " nihil aliud nisi animam Mundi, & hoc voluisse  
 " Moysen dum scribit eum fuisse aquas, Mundum  
 " esse ab æterno, Moysen miracula sua per magiam o-  
 " peratum esse, in qua plus profecerat, quam reliqui  
 " Egyptii, eum leges suas confinxisse, sacras literas es-  
 " se somnium, Diabolum salvatum iri, solos Hebræos  
 " ab Adamo & Eva Originem ducere; reliquos ab iis  
 " duobus, quos Deus pridie fecerat, Christum non es-  
 " se Deum, sed fuisse magum insignem & hominibus  
 " illuisse, ac propterea merito suspensum ( Italice Im-  
 " piccato ) non crucifixum esse, Prophetas & Aposto-  
 " los fuisse homines nequam, Magos, & plerosque sus-  
 " pensos. Denique infinitum foret omnia ejus porten-  
 " ta recensere, quæ ipse & libris & viva voce asse-  
 "ruit. Uno verbo ut dicam, quicquid unquam ab  
 " Ethnicorum Philosophis, vel à nostris antiquis & re-  
 " centioribus Hæreticis est assertum, id omne ipse  
 " propugnavit. Praga Brunsvigam & Helmstadium  
 " pervenit, & ibi aliquandiu professus dicitur. Inde  
 " Francofurtum Librum editurus adiit, tandemque  
 " Venetiis in Inquisitionis manus pervenit, ubi diu sa-  
 " tis cum fuisset, Romam missus est, & sæpius à S.  
 " Officio, quod vocant Inquisitionis, examinatus & à  
 " summis .

summis Theologis convictus, modo 40 dies ob-  
 mit, quibus deliberaret, modo promissit palinodiam,  
 modo denuo suas nugas defendit, modo alios qua-  
 draginta dies impetravit. Sed tandem nihil egit a-  
 liud, nisi ut Pontificem & Inquisitionem deludere.  
 Pere igitur biennio postquam hinc in Inquisitionem  
 devenit nupera die nona Februarii in supremi In-  
 quisitoris Palatio, presentibus Illustrissimis Cardi-  
 nalibus S. Officii Inquisitionis (qui & senio & re-  
 rum usu & theologiæ jurisque scientia reliquis præ-  
 stant) & consultoribus Theologis & sæculari Magis-  
 tratu, Urbis Governatore, fuit Brunus ille in locum  
 Inquisitionis introductus, ibique genibus flexis sen-  
 tentiam contra se pronunciari audit. Ea autem fuit  
 hujusmodi: Narrata fuit ejus vita, studia, & dogma-  
 ta, & qualem Inquisitio diligentiam in convertendo  
 illo & fraterne adhibuerit, qualemque ille pertina-  
 ciam & impietatem ostenderit: Inde eum degrada-  
 runt, ut dicimus, prorsusque excommunicarunt &  
 sæculari Magistratui tradiderunt puniendum, rogan-  
 tes ut quam clementissime & sine sanguinis profusio-  
 ne puniretur. Hæc cum ita essent peracta, nihil il-  
 le respondit aliud, nisi minabundus: Majori forsitan  
 cum timore sententiam in me dicitis, quam ego ac-  
 cipiam. Sic à lictoribus Gubernatoris in carcerem  
 deductus, ibique octiduo asservatus fuit, si vel nunc  
 errores suos revocare vellet. Sed frustra. Hodie igitur  
 ad rogam sive pyram deductus est. Cum sal-  
 vatoris crucifixi imago ei jam jam morituro ostende-  
 retur, torvo eam vultu aspernatus rejecit. Sicque  
 ustulatus misere periit, renuntiaturus credo in re-  
 liquis illis quos finxit Mundis quonam pacto homi-  
 nes blasphemi & impii à Romanis tractari soleant.  
 Hic itaque, mi R. modus est quo contra homines,  
 immo monstra hujusmodi procedi à nobis solet. Sci-  
 re nunc ex te studeam, is ne modus tibi probetur:  
 An vero velis licere unicuique quidvis & credere &  
 profiteri. Equidem existimo te non posse eum non  
 probare. Sed illud addendum forte putabis: *Luthe-  
 ranos talia non docere neque credere, ac proinde aliter trac-  
 tandos esse.* Assentimur ergo tibi, & nullum pro-  
 sus

" sus Lutheranum comburimus. Sed de ipso vestro  
 " Luthero aliam forte rationem iniremus: Quid enim  
 " dices si afferam & probare tibi possum Lutherum non  
 " eadem quidem, quæ Brunus, sed vel absurdiora, tur-  
 " pisque horrenda; non dico in convivialibus, sed in  
 " eis quos vivus edidit libris; tanquam sententiæ,  
 " dogmata & oracula docuisse? Mone quæso si non  
 " dum satis novisti eum, qui veritatem tot sæculis se-  
 " pultam nobis eruit; & faciam ipsa tibi loca, in qui-  
 " bus succum Quinti istius Evangelii deprehendas,  
 " quamvis istic Anatomiam Lutheri à Pistorio habere  
 " possitis. Nunc si & Lutherus Brunus est, quid de  
 " eo fieri debere censes? Nimirum *tardipedi. Deo dant*  
 " *dum infelicibus. instalandum lignis.* Quid illis postea;  
 " qui eum pro Evangelista, Propheta, tertio Elia ha-  
 " bent? Hoc tibi cogitandum potius relinquo. Tan-  
 " tum ut hoc mihi credas Romanos non ea severitate  
 " erga Hæreticos experiri qua creduntur, & qua debe-  
 " bant forte erga illos, qui scientes, volentes pereunt:  
 " Romæ a. d. 17. Februar. 1600.

The Original of this Letter is to be found in the  
 Library of St. Elizabeth College at *Breslaw*, from which  
 it has been printed by M. *Siruvius*, in the fifth Vo-  
 lume of his *Acta Literaria*. I shall occasionally ob-  
 serve, that there are in that Library nine large Vo-  
 lumes in Folio, containing a very curious Collection of  
 Original Letters written by several learned Men in  
 the sixteenth Century: Among others, seven Letters  
 of Luther, never yet published; as many of Melanch-  
 thon; above seventy of Peucerus, containing very cu-  
 rious Facts relating to the Ecclesiastical History of that  
 Time; some of Dudithius, Bucer, Beza, Lasius, Mycillus,  
 Goldastus, Mercurialis, Crato à Crastheim, Ursinus, Sam-  
 bucius, Lennæavius, and many others. The Letter of  
 Scioppius is in that Collection. There are several other  
 things in this Letter, that have been left out, because  
 they do not concern *Jordanus Brunus*.

If Scioppius did sincerely believe what he says against  
 Luther and the Lutherans, he ought to be reckoned  
 among

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among those learned Philologers, who are as ignorant in Matters of Religion as the most illiterate People. He makes himself ridiculous, when he says that the *English* used to whip the holy Sacrament. 'Tis likely, all the *English* Protestants were called *Puritans* at *Rome*, as all other Protestants were called *Lutherans*.

To conclude, I must observe that the Author of this Dissertation informs us, that this Letter has been also printed in a Book entitled, *Macchiavellizatio, qua unitum animos dissociare nitentibus respondetur, in gratiam Dn. Archiepiscopi castissime vite Petri Pazman, succincte excerpta. Saragossæ. Excudebat Didacus Ibarra. 1621. in 4to.* That Book was printed in *Germany*, and not at *Sarragossa*.

The Account of this curious Dissertation is continued in Artic. LIV.



## ARTICLE LIII. WITTEMBERG.

**M.** *Lyserus*, Professor Extraordinary of Civil Law, is none of those Men, who, fond of their Profession, make every thing subservient to their Glory. He has discovered the true Causes of the great Credit of the Civilians, under the Roman Emperors. Whilst *Rome* preserved her Liberty, no great Account was made of the Civilians. The Orators held the first Rank in that City, as well as at *Athens*: Which is the Reason why the Greek and Roman Eloquence was so highly esteemed and applauded. *Augustus*, being an able Politician, perceived the Danger he was in from the Orators: Whoever has a Genius for a noble Eloquence, is bold, and active, and a great Enemy to Slavery. In order to bring down the Orators, that Emperor set the Civilians against them, and ordered the Judges to submit to their Decisions, which till then had no farther Authority than they could persuade the Judges. 'Tis plain,

plain, that when *Augustus* raised the Civilians, he depended upon their Compliance; wherein he was not mistaken; for they explained the Laws in his Favour, and made it their Business to justify his unjust, though mild, Usurpation. They found a way to reunite in his Person the most important Dignities. Lastly, after they had by degrees used the *Romans* to make their sole Application to him, and rendred him Master of a People, who had conquered the World; they made him Master of the Laws by virtue of this famous Maxim, which they took care to inculcate: *Quod Principi placuit, Legis vigorem habet*: What pleases the Prince, ought to stand for a Law. By this means they ascribed an absolute Royal Power to *Augustus*. The following Emperors imitated that Prince: *Vespasian* raised the Civilians to the highest Degree of Authority, and completed the Destruction of Liberty and Eloquence.

## P A R I S.

**T**HE following Book has been lately published. It contains a Collection of notable *Arrests* of the different Courts of this Kingdom upon many important Questions relating to the Civil and Common Law, Ecclesiastical Discipline, and the Publick Law.

*Arrests Notables des differens Tribunaux, du Royaume, sur plusieurs Questions importantes de Droit Civil, de Coutume, de Discipline Ecclesiastique, &c de Droit Public. Paris, in 4to. pagg. 728.*

The Laws cannot prevent all particular Cases, and want to be explained upon several Occasions, by reason of an infinite Number of various Circumstances, that attend human Affairs. These Interpretations, which supply the Defect of the Laws, were made among the ancient *Romans* by learned Civilians, who were consulted upon extraordinary and difficult Cases, and their Answers were a kind of Law, *Responsa Prudentum*. The Decisions of our Civilians have not the same Authority; and when the Law is not positive about a particular Case, one must have recourse to *Arrests*,

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*rests*, and endeavour to find an Example of what has been determined in such a Case. Those *Arrests* are then called *Precedents* : They make Part of our *Jurisprudence*. They afford our Advocates powerful Arguments to determine the Judges ; and the Judges are enabled by them to give a right Judgment.

The two Collections, entitled, *Journal des Audiances* and *Journal des Palais*, have met with a good Reception ; but the Difficulty of going on with such a vast Work has occasioned its Interruption. And indeed those Compilations will always be imperfect or interrupted, unless they be managed by several private Persons, under the Direction of a Head.

The Abbot *Bignon*, being always intent upon the Progress of all sorts of Literature, has been pleased to appoint some Conferences in his House, which have produced this Collection. The Gentlemen, who make up that Society, have contributed to render this Work useful and entertaining to the Publick. They have examined the different Questions, that have been debated in several Courts ; and have carefully enquired into the Truth of the Facts, which occasioned those Questions. The Reasons alledged by the Advocates, on both sides, have been inserted ; and whatever appeared needless or ambiguous has been laid aside. In a word, all possible Care has been taken to make this Collection acceptable to the Publick.

M. *Augeard*, an Advocate, has disposed in a good order the *Arrests* contained in this Volume, which is only an Essay of those, that are to be published hereafter.



## ARTICLE

## ARTICLE LIV.

A CONTINUATION of the Extract  
of the Dissertation, mentioned in ART.  
LII.

**J**ORDANUS BRUNUS is the Author of two Books, printed at *Francfort* in 1591. The first is entitled, *De triplici Minimo & Mensura ad trium Speculativarum Scientiarum; & multarum activarum artium principia. Libri V.* The Second, *De Monade Numero & Figura, Liber consequens quinque de Minimo, Magno & Mensura. Item de Innumerabilibus, Immenso & Infigurabili; seu de Universo & Mundiis. Libri Octo.* Those Books consist of several Poems full of Enthusiasm; to which the Author added a Commentary in Prose, without which they would appear very obscure and intricate. The Latin Style of *Brunus* is not always pure; but he has many ingenious Turns; and lively Expressions. The Author of the Dissertation says, that one may find in those Books all the impious Doctrines mentioned by *Scioppius*: Whereupon I shall observe, that if *Brunus* was a downright Atheist, *Scioppius* ascribes to him some Opinions inconsistent with Atheism; viz. That the Devil shall be saved; that the *Hebrews* only derive their Original from *Adam* and *Eve*; and the other Nations, from two Persons whom God created the Day before. These Doctrines are far from being orthodox; but they suppose the Belief of a Deity.

I have already observed, that *M. Bayle* has confuted the Philosophy of *Brunus*: He shews that it comes very near *Spinozism*. Our Author has inserted in his Dissertation the general Principles, on which that *Italian* built his System, and the Axioms which he denied:

nied. In the next place, he makes several judicious Observations upon those Principles and Axioms ; and concludes, that *Brunus* lost himself in the Contemplation of the Infinite. The Word *God*, in the Writings of that Man, signifies only *Nature*. He admits a sort of Beings, which he calls spiritual, tho' he will have them to be composed of Light, and calls them *Gods* and *Demons*. He styles the Worlds *Gods* ; and says they are Animals subject to Generation and Corruption. 'Tis observable, that he is as credulous as an old Woman about Apparitions, Witchcraft and Magick, and many other things of the like Nature. He believed that the Earth moves ; and that there are many Planets that have a Periodical Motion about the Stars, which he looks upon as the Suns of other Worlds. He teaches many other things agreeable to the Philosophy of *Descartes* ; and our Author thinks that Philosopher had read the Works of *Brunus*. In some Places he expresses himself with great Caution ; but in others he plainly discovers his Atheism. There is hardly any Christian Doctrine that escapes his profane Railleries. He expresses a very great Contempt for the *Romish* Priests and Protestant Divines ; but he particularly inveighs against those of *Wittemberg*, whom he calls Secretaries of Heaven, *Greek*, *Latin*, *Hebrew*, *Syriack* and *Chaldaick* Grammarians, who presume to give their Judgment about Philosophical Matters. He declares that he is not afraid of Death :

———*mortem minime exhorrescimus ipsam :*  
*Viribus ergo animi haud mortali subdimur ulli.*

And yet he frequently appears extremely impatient, tho' he pretended to have so great a Courage, and advanced so many strange Paradoxes. He boasts of being well qualify'd for amorous Embraces :

*Quod si ut sum factus Divum pro munere, memet*  
*Ingerero rigidum, semento seque sonantem,*  
*Infrenem, invictum, membrisque viriliter acrem,*  
*Narcissus referam : Peramarunt me quoque Nymphae.*



*Jordanus Brunus* is the Author of another Book, written in Italian, and printed at London with this Title ; *Spaccio della Bestia trionfante*. The Pope is not the Beast mention'd in that Book, as *Scioppius* fancied. That Book runs upon a Reformation of the Constellations made by *Jupiter*. *Brunus* brings him in complaining of the Decay of the Worship of the Gods, tho' all proper Measures had been taken to render it eternal, by bestowing upon the Stars the Names of the Deities, and making by this means Heaven a kind of Book, which contains all the Heathen Theology. *Momus* laughs at *Jupiter*, and tells him in a jesting way, that the ill Conduct of the Gods, and the scandalous History of their Amours, have brought them into a general Contempt. Whereupon all the Constellations are call'd together, to deliberate upon the Matter : The Author takes occasion from thence to make execrable Comparisons between the Poetical Fictions, and the Histories that are believed in those Religions, which have succeeded Paganism. He ridicules the Christian Faith, and repeats several times the Word *Impostor*, which he applies to three Legislators. Lastly, all Religions being thrown out, the Names of the Moral Virtues are placed in Heaven, in the room of the false Deities of the Heathens. Such is the Subject of that execrable Piece. Some take it to be the famous Book *de Tribus Impostoribus*, which has been so much talked of : But our Author denies it ; and rather thinks, that a Book full of impious things, mentioned in the *Fortalitium Fidei*, might have occasioned the common Report, that there was a Tract entitled *de tribus Impostoribus*. The Passage of the *Fortalitium Fidei* has been inserted in this Dissertation. Our Author concludes what he had to say concerning *Brunus*, with this judicious and natural Reflexion ; That it is a most deplorable thing, that a Man, who was born with an extraordinary Genius, should have made it his business to run down the Arguments, which lead us to the Knowledge of a Deity.

THE next Atheist, mentioned in the Dissertation, is *Vaninus*. I refer the Readers to the First Vol. of these *Memoirs*, Art. LXXVII. where I have given an Account of that Man ; and made it appear that he did not die a Martyr for Atheism, as it has been generally believed.

*CAMPANELLA* raised great Suspicions against him by his *Atheismus Triumphatus*, printed at *Paris* in 1636. Some Learned Men have been of Opinion, that he might have entitled that Book *Atheismus Triumphans*. That *Dominican* writ another Book concerning the *Spanish* Monarchy, wherein he will have the Religion of Princes and States to be a mere Piece of Policy. Besides, he suspected every Body of Atheism, especially the Learned, and the Protestant Princes ; and therefore one might think that he judged of others by himself. However, our Author will not positively affirm that he was guilty of Atheism.

MANY *Italian* Philosophers, says the Author, have been suspected of entertaining some Doubts about the Existence of God, and the Immortality of the Soul. He adds, That the Tyranny of the Clergy, and their ill Lives, had already occasioned such a Disorder, when the *Platonick* Philosophy, which some great Men endeavoured to introduce into *Italy*, about the latter end of the XVth Century, and the beginning of the XVth; multiplied the Doubts of many Persons eminent for their Learning. *Georgius Trapezuntius* made heavy Complaints about it ; but he was laugh'd at, especially after he had been confuted by Cardinal *Bessarion*, with great Eloquence and Haughtiness. Our Author pretends to shew, that *Bessarion* himself was not very well persuaded of the Truth of Christianity. To prove it, he quotes a Letter which that Learned Cardinal writ to the Sons of *Georgius Gemistius Pletho*, a Learned *Grecian*, who assisted at the Council of *Florence*. They were very much afflicted at the Death of their Father, and the Cardinal endeavours to console them ; which he does in the following manner.

" Cardinal *Bessarion*, to *Demetrius* and *Andronicus*,  
Sons of the Wife *Gemistius*.

" I hear that our common Father, and Tutor, having put off his Earthly Body, is gone into Heaven, to dance with the Heavenly Gods the Musical Dance of *Bacchus*. I am glad I have been acquainted with so great a Man. *Greece* never produced a wiser Man since *Plato*, if you except *Aristotle*: So that if we admit the Doctrine of the *Pythagoreans*, and of *Plato*, concerning the Descent and Return of Souls, I shall not scruple to affirm that the Soul of *Plato*, being engaged by the indissoluble Bonds of Destiny to serve in a Human Body, to compleat the Period of its Revolutions; pitch'd upon *Gemistius* for its Abode, and lived in his Body, &c." (*Leonis Allatii Diatriba de Georgiis*, pag. 392.)

" What a strange sort of Consolation is this! says our Author. The Cardinal says nothing of God, or Jesus Christ: His Letter contains only some *Platonick* Imaginations concerning the Revolutions of Souls.

The Author proceeds to assign another Cause of Unbelief among the *Italians*, viz. the loose Principles of the Clergy. He instances upon Pope *Boniface VIII.* who instituted the Jubilee; but he knows not whether that Pontiff ought to be reckon'd among Atheists or Deists: He leaves it to the Judgment of the Readers, What he says of that Pope is so abominable, that I do not think it proper to mention it in this Extract.

The following Passage deserves to be inserted here at length.

" Speculative Atheism is very uncommon there (in *France*); as for Practical Atheism, it is to be found there as in all other Countries. If some Clergymen are Libertines, others have a great Knowledge of the true Religion; and it frequently happens that  
" those,

" those, who are looked upon as zealous Men against  
 " the Protestants, entertain very sound Opinions,  
 " which they dare not discover. I can say no more  
 " upon this Subject, without betraying the Intimacy  
 " I have had with several Persons, who perhaps will  
 " read this Book. 'Tis true, there are among the  
 " upper Clergy some Men, who live an *Epicurean* Life,  
 " and seem to have no great Sense of Religion: But  
 " it does not follow from thence, that they are guilty  
 " of Atheism. *Philibert Emanuel de Lavardin*, Bishop  
 " of *Mans*, . . . repented on his Death-bed, and ex-  
 " pressed his Abhorrence for his impious Life. Nay,  
 " it was upon the Declaration he made at that time,  
 " that he never had an Intention in administering the  
 " Sacraments of his Church, that several Priests, who  
 " had been ordained by him, received a second Or-  
 " dination. . . . This is a Matter of Fact, of which  
 " I am very well informed: Nay, I knew a very  
 " Learned Man, who got himself privately re-ordain-  
 " ed, after the Death of Bishop *de Lavardin*.

THE Author proceeds to give an Account of one of  
 the most impudent Atheists, that ever appear'd in the  
 World, viz. *Matthias Knutzen*, a Native of *Oldenswort*,  
 in the Dutchy of *Sleswick*. That Man, having per-  
 formed his Studies at *Konigsberg* in *Prussia*, resolved to  
 travel and to set up for a Preacher of Atheism. In the  
 Year 1674, he dispersed in several Places of *Germany*,  
 and among others, at *Jena* and *Altorf*, a Latin Letter,  
 and two German Dialogues containing the Principles of  
 a new Sect, which he design'd to establish under the  
 Name of *Conscientious*, that is, of Men, who should  
 profess to follow only the Dictates of Nature and Rea-  
 son. That wretched Man denied the Existence of  
 God, the Immortality of the Soul, and the Authority  
 of the Holy Scripture. He boasted of having got a  
 great many Disciples, and pretended to have seven  
 hundred Followers, both Citizens and Students, in  
 the City of *Jena*. *John Musæus*, a learned Professor of  
 Divinity in that University, confuted that Calumny in  
 a Book full of Learning, printed in the German Lan-  
 guage, in 1675, against that Atheist and his pretended

Sect, which did only exist in his Imagination. The Dialogues of that impious Man are full of Blasphemies and Impertinences. His most famous Work is the Letter above-mentioned, which has been printed not only by *John Musæus*, but also by *M. Groning*, pag. 23. of his *Relationes Litterariae*; and by *Micraëlius*, in his *Synagma Historiæ Ecclesiasticæ*. I would not blame our Author for inserting that *Latin* Letter in his Dissertation; but I think it had been better for him not to publish it in *French*. The Readers must not expect to find it in this Extract, either in *Latin* or in *English*. *Knutzen* was so insolent as to use these Words, *Deum negamus*: 'Tis a surprising thing that a Man, who argues so ill, should have such a Stock of Impudence. Our Author, who is a profest Enemy to the *Socinians*, intimates that *John Knutzen* had been one of that Sect, and desires all true Christians to take notice of it.

HE concludes this Dissertation with an Historical Account of the Trial and Death of a *Polish* Gentleman: *CASIMIR LISZYNSKI* † was accused of Atheism at the Diet of *Grodno*, in the Year 1688, by the Bishops of *Vilna* and *Posnania*, especially by the latter, who aspired to the Dignity of a Cardinal, and hoped to deserve it by this Act of Cruelty. Some Papers were found in that Gentleman's House, containing this Proposition, among others, That God is not the Creator of Man, and that Man is the Creator of a God, whom he has made out of Nothing. There was no Proof of his adopting that Blasphemy, though it was found among his Papers written with his own Hand. Nevertheless he was arrested, notwithstanding the Privilege of the *Polish* Gentlemen, who cannot be apprehended till they are fully convicted. " Cruelty, says " our Author, which is always ingenious among the " Clergy, suggested this Pretence to the Bishops, who " prosecuted him, viz. that if a Gentleman may be " arrested for High Treason against his King, without " a sufficient Number of Proofs; much more may he " be

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† *Relationes curiosæ. Hamburgi* 1707. pag. 132. & seq.

“ be apprehended in case of Atheism, which is High Treason against God. ” This happened in October, 1688 ; but some other Affairs intervening, the Trial was put off to the 15th of February, 1689. The Ecclesiastical Judges made a quick Dispatch of that Business ; and having declared *Liszynski* convicted of Atheism, referred him to the Judgment of the Diet. The Accusation ran chiefly upon this Head ; That a Manuscript had been found in his House, consisting of about fifteen Sheets, wherein he had collected all the Arguments of Ancient and Modern Atheists ; and that it did not appear he had done it to dispute against them, but because he was persuaded of their wicked Doctrine. Besides, they objected against him, that he had writ in the Margin of most Arguments, alledged in a Book of *Alstedius* against the Atheists, that this Author was very credulous and wanted Judgment ; and that he (*Liszynski*) had not express'd a due Respect for the Holy Sacrament of Marriage, since he had married his Daughter to a Man nearly related to him ; which had occasioned his being excommunicated by the Clergy. Whereupon his Accusers demanded that he should be burnt alive, and his Ashes thrown into the Air.

That poor Gentleman answered those Accusations in a very humble and submissive manner. He owned his Writing, and at the same time denied that it contained his Opinion : He added that he had collected the Arguments of the Atheists, to confute them in the second Part of that Work, and that he designed to insert in it new Reasons to prove the Being of a God. Whereupon one of his Accusers interrupted him, and asked him upon what Grounds he chiefly built the Existence of a Deity. *Liszynski* alledged this Argument. *In omni genere Entium datur perfectissimum. Ex. gr. in genere Astrorum datur perfectissimum, quod est Sol. In genere Animalium datur Ens perfectissimum, quod est Homo. In genere Entium intellectualium datur Ens perfectissimum, Deus.* 'Tis observable, that this Argument is to be found in *Alstedius* † ; which shews that *Liszynski* did not reject

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† Theolog. Natur. parte prima, pag 32. Hanov. 1623.

all the Reasons mentioned by that Author. Besides, that Writer not being a *Roman* Catholick could not be alledged against him, according to the Laws of the Church of *Rome*; especially since the Question was not about the Doctrine it self, but the Justness and Accuracy of Arguments. And therefore the Prisoner made this Answer the 25th of *February*, 1689. *I maintain that the Arguments of Alstedius deserve to be censured.*

'Tis certain that the Apology of that Gentleman was sufficient to acquit him. He wept before his Judges; he offered to confine himself into a Monastery; he protested that he had never doubted of the Existence of God; he made it appear that he was a good Christian by giving an Account of his Life, and shewed that he had never failed to go to Mass; nay, he shewed that he had received the Communion some few Days before he was arrested. But all those things made no Impression upon the ignorant and prepossessed Judges. He was condemned to death, and used with great Ignominy before his Execution. He was carried to a Church, where he made an honourable Amand. He was exposed to the publick View upon a Scaffold, where, after the reading of his Sentence, he made an Abjuration with Tears in his Eyes, and received the Absolution from the Bishop of *Livonia*, who struck his Shoulders with a Switch, to take off the Excommunication which he had incurred.

That Ceremony being over, the great Mareschal of *Lithuania* pronounced a Sentence of Death against him. That Sentence imported, that his Writings should be burnt in his Hands, in the publick Place; that he should be carried out of the Town, to be burnt alive; that his Estate should be confiscated, and his House pulled down, and that no other House should be built at any time in the same Place. The Bishop of *Posnania* having carried his Point, used his Interest with the King to get that Gentleman beheaded, before he should be burnt, which was granted him. That Bishop, more cruel than the *Spanish* Inquisitors would be in such a Case, did not well understand his Business. He

He was for shedding Blood, against the Rules of the Holy Office, which never fails to desire the contrary; in delivering a Criminal to the Secular Power. The Sentence was executed the 30th of March. The pretended Atheist was beheaded and burnt: His Ashes were put into a Canon, that was shot into the Air towards Tartary.

This History, says our Author, will strike all good Men with Horror, and teach them that it may be the Fate of Innocent Men to be put to death. If *Liszynski* had appealed to the Pope, he might have saved his Life; as it appears from a Passage of M. d' *Alerac*, in his *Anecdotes de Pologne*, Tom. II. pag. 346, 347. His Testimony will be of great Weight, for he speaks as an ocular Witness. "The Bishop of *Posnania*, says he  
 " ——— is so ambitious of being made a Cardinal,  
 " that in Hopes of insinuating himself into the Favour  
 " of Pope *Innocent XI.* he used all his Interest with the  
 " Diet in 1689, especially with the Clergy, to get an  
 " unfortunate Gentleman of *Lithuania*, (accused of A-  
 " theism,) condemned to be burnt, though he repen-  
 " ted, and never taught that pernicious Doctrine.  
 " That Man had been arrested against the Fundamen-  
 " tal Laws of the State, which do not allow that a  
 " Noble should be apprehended before he be con-  
 " demned. He was accused by some Men, who had a  
 " mind to get his Estate: He had lived like a good  
 " Christian, founded a Chapel, and made pious Lega-  
 " cies by his last Will. His whole Crime consisted in  
 " having confuted in the Margins of a Book, written  
 " by one *Alstedius* upon the Existence of God, the  
 " weak Arguments alledged by that Author to prove  
 " it. He had writ at the end of each Argument, pro-  
 " posed by that Writer, *ergo non est Deus*; meaning  
 " that the Reasons, with which he pretended to prove  
 " the Being of a God, were so weak that they proved  
 " the quite contrary; but he never doubted of it.  
 " The Holy Office, and the *Roman Pontiff* disappro-  
 " ved the Proceedings of the Diet, and very much ex-  
 " claimed against that severe Decree, in a Letter  
 " which



“ which the Pope writ to his Nuncio in Poland; the  
 “ Original whereof I have seen.

’Tis plain that M. *d’ Alerac* contradicts himself without being aware of it. He says that Gentleman repented; which supposes that he had been an Atheist; and yet he justifies him afterwards. ’Tis likely he speaks, in the first place, according to the Notions of the *Polish* Bishops, and then according to his own Judgment.

“ It appears from this History, *says our Author*, how  
 “ dangerous it would be to inflict a capital Punishment upon Atheists. Men would quickly make an ill use of it. I grant that when the Accusation is well proved, it may be of some use to the Publick to frighten an Atheist, who dogmatizes, and endeavours to get Disciples. That Opinion tending to the Destruction of the Society, especially if it be attended with Debauchery and Lewdness, as it was in *Vaninus* and *Knutzen*; ’tis very reasonable to provide against it. But this is the Business of Magistrates, and not of the Clergy, who dishonour their Character, by prosecuting those Wretches, and besides know not how to keep within due Bounds. Would not an Imprisonment be sufficient upon such an Occasion? One might hope that a Man, under Confinement, might by his Reflexions, and the help of good Books, acknowledge a Truth, which none can deny, who argue coherently. Should we not imitate the Patience of God, who does not desire the Death, but the Conversion of a Sinner? Would to God Men might be brought to the Principles of Moderation and Humanity! I am fully persuaded, that the greatest Part of the Calamities of the Church do only proceed from the Cruelty of Secular and Ecclesiastical Judges.

*Spinoza* does not appear in this Dissertation, because his Life \* was written, not long since, by an honest and

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\* That Life has been translated into English, and printed for Mr. Rhodes in Fleet-street.

and pious *Lutheran* Divine, who lodges in the same House, and in the same Room where that Atheist lodged.



# ARTICLE LV. COPENHAGEN.

A Second Edition of the *Museum Regium*, formerly published by M. *Oligerius Jacobæus*, is actually in the Press. It will come out with several Additions: The most considerable is an Historical Commentary upon *Danish* Medals.

## WITTEMBERG.

M. *Strunzius* has put out an History of *Bardeſanes*, and the *Bardeſaniſts*.

*Friderici Strunzi Historia Bardeſanis & Bardeſaniſtarum; ex veterum Doctorum monumentis eruta, juniorumque Auctorum ea de re Sententiæ colluſtrata. Vüembærgæ, 1710. in 4to.*

## LEIPSICK.

M. *Kern* has published a Letter concerning the Life of the late M. *Thomas Itigius*: There are ſeveral curious Particulars in it.

The *Physical Diſſertations* of *Rivinus* have been collected into one Volume, and reprinted here.

*Auguſti Quirini Rivini D. & P. P. Diſſertationes Medicæ diverſis temporibus habitæ, nunc vero in unum fasciculum collectæ. Lipſiæ. 'Tis a Book in 4to of 944 Pages.*

HALL.

## H A L L.

**M.** *Christian Wolfius*, Professor of the Mathematicks in this University, being sensible that we want still a good Introduction to those Sciences, has put out a Work of that Nature, wherein (laying aside all needless things) he proposes whatever is necessary with great Clearness, and carefully applies the Theory to the Practice. These Elements of the Mathematicks are written in the German Language. A Latin Edition of the same is actually in the Press.

The whole Work consists of four Tomes in 8vo. The first contains a Discourse concerning the Method of the Mathematicians; and Arithmetick, Geometry, Trigonometry, and Architecture. The second, Gunnery, Fortifications, Mechanicks, Hydrostaticks, *Aerometry*, and Hydraulicks. The third, Opticks, Catoptrick, Dioptrick, Perspective, Spherical Trigonometry, Astronomy, Chronology, Geography and Dialling. The fourth, Algebra, the Analysis of infinite Quantities; and an Appendix concerning the chief Mathematical Writers.

*M. Balthasar* has published the following Book.

*Micrometria, hoc est, de Micrometrorum, Tubis opticis, seu Telescopiis & Microscopiis applicandorum varia structura ac usu multiplici Opusculum. Autore Theodoro Balthasar, Med. Lic. Mathes. & Physic. Prof. Ordinar. Erlang. Christian-Erlange. 1710. in 8vo.*

## F R A N C F O R T.

**A** New Edition of *du Cange's Latin Glossary* will shortly be published.

*Caroli du Fresne du Cange, Regi à Consiliis, & Franciæ apud Ambianos Quæstoris, Glossarium ad Scriptores mediæ & infimæ Latinitatis, in quo Latina vocabula novatæ significationis*

tionis aut usus rarioris, barbara & exotica explicantur, eorum notiones & originationes retegantur: Complures ævi medii ritus & mores, consuetudinum municipalium, & Jurisprudentia recentioris formulæ & obsoleta vocēs, utriusque Ordinis Ecclesiastici & Laici Dignitates. & Officia, & quamplurima alia observatione digna recensentur, enucleantur, illustrantur, & libris editis, ineditis, aliisque monumentis cum publicis tum privatis. Accedit Dissertatio de Imperatorum Constantinopolitanorum, seu inferioris ævi vel Imperii, ut vocant, Numismatibus.

'Tis said this Edition will be much larger than the foregoing.

## A V I G N O N.

A New Translation of *Lactantius* has been printed in this City.

## M O N T P E L L I E R.

**D**R. *Deidier* has undertaken to clear all the Parts of Physick by several *Theses*, that may be called Dissertations. The last *Thesis*, published by him, concerns the Knowledge of Distempers. He explains their Causes and Symptoms with his usual Clearness.

*Dissertatio Patbologica sub hac verborum serie, An una eademque res præter naturam possit esse morbus, causa morbi, & symptoma?*

The Author is preparing for the Press another Dissertation upon the internal Distempers of the Head and Stomach. We shall have by degrees a compleat *Patbology* of that Physician, that will answer his Physiology.

PARIS.

## P A R I S:

**T**HE Letter, published under the Name of a Divine of *Salamanca*, upon the new Edition of the *Septuagint* by Dr. Grabe, [ and inserted in the first Vol. of these *Mémoires*, Art. XIV. XVI. ] was not written by M. Simon, but by M. *Denis Nolin*, an Advocate, who applied himself chiefly to the Study of the Bible. He had collected more Editions and Translations of the holy Scripture, and more Commentaries upon it, than any other private Man ever did. He died last April, having bequeathed his Library to the Poor of his Parish. The Sale of that curious Library made a great Noise in this City. He never printed any thing before the latter end of his Life.

Besides the Letter above-mentioned, he published, 1. Another Letter under the Name of a Divine of *Salamanca*. 2. Some Answers to Father *Tournemine* and Father *Souciet*. 3. Two Dissertations: One upon the *French Bibles*; and the other upon the Explication of the *Phænoménon Literarium*, concerning the Antiquities of the *Chaldeans* and *Egyptians*.

## A M S T E R D A M

**M.** *Witsen* designs to put out a very curious Description of *Great Tartary*. It will contain, among other things, an Account of several ancient Monuments, that have been found in Graves.





## ARTICLE LVI.

TOUS \* les SYNODES NATIONAUX des Eglises Réformées de France, &c. mis au jour en deux Volumes par M. AYMONT, Theologien & Jurisconsulte Reformé. A la Haye. 1710.

That is,

*All the National Synods of the Reformed Churches of France, &c. published by M. AYMONT. Hague. 1710. in two Volumes, 4to. First Vol. pagg. 306. and 464. Second Vol. pagg. 813.*

I Designed to prefix a long Preamble to this Extract; but having a great deal of Matter, that must come into this Sheet, I rather chuse to put it by. Were I to give an Account of a Collection of ancient Councils, the Readers would doubtless expect that I should take notice of the most curious and most remarkable Canons: I shall therefore observe the same Method in the following Extract. The National Synods of the Reformed Churches of France afford a great many Passages, that deserve to be communicated to the Readers. Sometimes I shall only give the Substance of a Synodal Decree; and sometimes I shall set down the Decree it self in the Words of the Original. The first Synod was held in the Year 1559; and the twenty ninth, which is the last, in the Year 1660.

The

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\* The whole Title may be seen above, Art. XIX.

*The first National Synod held at Paris in the Year 1559.*

1. UPON a Case proposed by the Minister of *Angers*, it was declared, That if a Papist should be betrothed to a Woman, and then come to the Knowledge of God, he is not free from his Promise, though the Woman refuses to marry in the Church of God. He must therefore earnestly desire her to do it; and if she will not consent to it, he ought to contain till the Bond be broke, either by the Marriage, or the Fornication of the said betrothed Woman. *The same Advice has been given by Mr. John Calvin. Pag. 8.*

2. The Minister of *Chatelleraut* informed the Assembly, That a Papist disliking the Oyl, Spittle, and other Ceremonies used in the Popish Baptism, made his Application to him, and desired him to baptize his Child. The Question is, Whether he ought to do it? It being necessary (says the Synod) to examine whether the Children of Papists should be admitted into the Church of God, after several Reasons alledged on both Sides, the Decision of that Question was referred to a larger Assembly. *Pag. 8.*

3. "As for what has been said by the Brother [Minister] of *Posiers* to that Man, who maintains, That a Heretick ought not to be punished as a Heretick, but as a Disturber of Political Order; if he was guilty of no other Fault, he should be exhorted to make no Disturbance in the Church, and to behave himself with Humility and the Fear of God: But he ought not to be suspended from the Communion upon such an Account. However, considering the Circumstances, and among other things, that he has proudly raised himself against the Synod, and abused the Ministers and the whole Consistory, calling them Leaders of the Blind; and because notwithstanding the Remonstrances made to him not to keep Company with a certain Heretick and Schismatic, he has all along conversed with him; we are of Opinion, that such a Man be cut off from the Assembly of the Faithful." P. 8, 9.     4. "Up-

4. " Upon the Question proposed by the Brother of St. Lo, it was declared, That though Priests have no Right to Tithes, yet they ought to be paid, because it is the King's Will, as being an indifferent thing, and to avoid Sedition and Scandal." *Pag. 11.*

5. " Upon the second Question proposed by the said Brother, it was said, That when a Father and a Mother are excommunicated, their Child shall not be admitted to Baptism, till the Father and Mother, or one of the two, be reconciled to the Church, unless the said Child be presented by the Grandfather or Grandmother; in which Case the Child shall be baptized, because it is their own Blood, and sprung from them." *Pag. 11.*

6. It was decreed in this Synod, that tho' Bishops, Officials and Archdeacons, cannot lawfully pretend to any Civil or Ecclesiastical Jurisdiction; yet, in Cases purely Civil, the Faithful might make their Application to them, *as it were to obtain a Favour from a Robber.* *Pag. 12.*

*The second National Synod held at Poitiers in the Year 1560.*

1. In this Synod, the Lay-Elders were allowed to vote about Matters of Religion. " When any Debate or Contention arises about Articles of Faith, or any Doctrine, or Heresy, which cannot be decided by the Disputes of Ministers, in General or Provincial Councils; the Deacons and Elders, not exceeding the Number of the Ministers, shall give their Votes about those Points." *Page 17.*

2. It was decreed that Dancing-Masters should be excommunicated, after several Warnings, especially by reason of their Obstinacy and Rebellion. *Pag. 18.*

3. In answer to the Question relating to those who had been baptized by Monks, it was said, That Bar-



tism administred by a Man who has no Calling, is of no Validity; and that since the Monks have no Calling, neither from the Reformed Churches, nor from elsewhere; those, who have been baptized by Monks, ought to be baptized again, unless a Monk should be received by the People to preach the Gospel, in which Case there is an Appearance of a Calling. *Pag. 20.*

4. Upon this Question, Whether the Bread in the Lord's Supper might be administred to a Person, who drinks no Wine? It was answered in the Affirmative; provided he made a Protestation, that he would drink it, if he could do it. *Ibid.*

5. This Synod protested against the Council of Trent. "The Churches of *Paris, Orleans, and Rouen,* are deputed by the present Synod, to protest against the Popish Council that is now held at *Trent*, and to declare all their Decisions and Decrees to be void; and their Protestation shall be made by a printed Book, or by a verbal Remonstrance to the King, or any other way they shall think fit." *Pag. 22.*

*The third National Synod held at Orleans in the Year 1562.*

1. "The Ministers shall say no Prayers at a Burial, to prevent all manner of Superstition." *Pag. 26.*

2. "As for what concerns the Names given to Children at their Baptism, the Ministers shall reject those that favour of *Paganism*; nor shall they give the Names ascribed to God in the holy Scripture, nor those that imply any Office, such as *Baptist*, and *Archangel*. They shall advise Fathers and Godfathers to pitch upon those Names that are to be found in the Scripture." *Pag. 27.*

*The fourth National Synod held at Lyons in the  
Year 1563.*

1. " A Gentleman will have his Wife to receive  
" the Communion next to him, before all other Men,  
" whereby he occasions a Disturbance in the Church:  
" And though it has been ordered by the Synod of  
" *Caen*, that he should comply with the Custom esta-  
" blished in other Churches, where the Women go  
" to the Communion-Table after the Men; yet he  
" will not conform. 'Tis the Opinion of this Assem-  
" bly, that a Letter be written to him, whereby he  
" shall be admonished to behave himself with more  
" Humility. " *Pag. 43.*

2. " A young Man promises to marry a Woman,  
" and protests at several times in the Presence of her  
" Relations, that he would not marry her, if she was  
" not a Virgin. Her Relations assure him all along  
" that she is a Maid; and she maintains it likewise.  
" After this Promise, he is informed that she was  
" delivered of a Child eight Years before: Whereup-  
" on he asks, Whether he is free from his Promise;  
" for he says he has been deceived. *Answer.* If it  
" plainly appears that she has been guilty of Forni-  
" cation, and he knew nothing of it before, the As-  
" sembly is of Opinion that he is at liberty to mar-  
" ry another Woman. " *Pag. 44.*

3. " The Churches shall be desired to make a faith-  
" ful Collection of the most remarkable things that  
" have happened in their Precincts, and to send their  
" Relations to our Brethren of *Geneva* with all possi-  
" ble Speed. " *p. 47. See also p. 121. Art. XIII.*

It appears from this Article, that the History of the Re-  
formed Churches of *France*, written by *Beta*, was com-  
posed from several Relations, that were sent to him;  
and therefore 'tis no wonder he has been so particular  
in describing the Rise and Growth of every Church.  
Those Relations enabled him to insert in his History a

great Number of curious things, which he could not have known any other way.

4. " Mr. de Bize shall be desired to write in *Latin* and *French* the Causes, and Protestations of Nullity against the Council of *Trent*; and to send them to the Ministers who are at Court, to be presented to the King." p. 47.

5. " The Churches shall be informed, that there is a Book lately published, with this Title, *Advice to poor France: Castalis* is said to be the Author of it. 'Tis a very dangerous Book; and therefore every body ought to beware of it." p. 48.

*The fifth National Synod held at Paris, the 25th of December, 1565.*

1. This Synod condemned the Books of *John de Moreli*, concerning the Policy and Discipline of the Church, as containing pernicious and dangerous Opinions, whereby he overthrew the Discipline established in the Reformed Churches of *France* according to the Word of God. " For, (say the Fathers of that Council) by ascribing the Government of the Church to the People, he designs to introduce a popular Government full of Tumult and Confusion, which must needs occasion great Inconveniencies and Scandals." p. 58.

2. " The Churches ( in which publick Prayers are made in the Morning, on those Days when there is no Sermon, or every Day in the Evening ) shall be exhorted to conform to those that have not the same Custom, in order to avoid the Superstition and Carelessness that might arise from thence, and to prevent the Contempt of Sermons, and Prayers which ought to be said in private Families. Besides, the Use of publick Prayers ought to be reserved for the Times of publick Affliction, as an extraordinary Remedy, like a publick Fast, the Use whereof ought not to be frequent. Wherefore the Ministers of those Churches,

“ Churches, wherein ’tis usual to have publick Prayers; shall inform the People of the Reason why they ought not to be so frequent, to remove the Scandals and Complaints, which might be occasioned by the Suppression of such a Custom; and they shall carefully exhort every House-keeper to say Prayers at home every Morning and Evening. ” p. 63, 66. ”

3. “ The Churches shall be warned to beware of a Book, written by Mr. *du Moulin*, and entitled, *Unio quatuor Evangelistarum*, because it contains many Errors, concerning the Limbo, Free-will, the Sin against the Holy Ghost, and the Lord’s Supper, but particularly against the Vocation of the Ministers of the Church, and the Order observed in it, which he contemns and overthrows. All the Faithful shall likewise be warned not to assist at the Exhortations of the said *Sieur du Moulin*, and at the Participation of the Sacraments, which he presumes to administer against the Ecclesiastical Order of our Assemblies. ” p. 70.

*The sixth National Synod held at Vertueil in Angoumois, in the Year 1567.*

1. “ Upon this Question, Whether a Man deaf and dumb may be admitted to the Communion; when he shews his Faith and Piety, as much as he can, by Signs or Gestures, and evident Testimonies; ’tis the Opinion of the Synod that he may be admitted to the Lord’s Supper, when the Church, after a long Experience of his regular Life, perceives that he has Faith, and is truly taught by God. ” p. 76.

2. I must inform the Readers, that there is at the end of many Synods a *List of Ramblers*, (*Rolle des Coureurs*,) that is, of Ministers degraded or expelled from their Churches, for their loose Principles, heretical Doctrine, Immorality, &c. Those Men went up and down the Kingdom, and endeavoured to get new Preferments among the Protestants. All the Churches are desired to beware of them: And to prevent their be-

ing imposed upon by those false Brethren, the National Synods took care to describe them in their proper Colours. To give an Instance of it, I shall set down the following Passage.

“ *John Cloper*, heretofore surnamed *P'Enfant*, is a wretched Heretick, and a Friend to the Mass; only he does not approve the Invocation of Saints, nor praying for the Dead: But he maintains that good and wicked Men have the same Privilege of partaking of the Body of Christ. He also approves Celibacy, and pretends that one ought to pray towards the East. He says that *Calvin* did very ill to write about Predestination; and that Men may perfectly observe all the Commandments of God. He is a Minister of a low Stature; he has a red Beard, clear Eyes, and a tawny Face; he stammers. He is a *Savoyard*, of twenty five Years of Age: He was born in the County of *Bresse*.” p. 78.

3. There are, at the end of this Synod, several Statutes and Decrees concerning Marriage, drawn up at their Request by Mr. *Calvin*. The eleventh Decree runs thus:

“ The Question is, *For what Causes a Marriage may and ought to be declared void?* ”

*Answer I.*

“ If a Wife should complain that her Husband is bewitched, or unfit for Generation; and if the Husband confesses it; or the thing appears to be true, upon Inspection; then the Marriage shall be declared void, and the Wife shall be separated from her Husband, and at full Liberty; and the Husband shall be forbidden to impose upon any other Woman for the time to come.

II.

“ If a Husband should make the same Complaint about his Wife, and declare that he cannot live with her,

“ her, by reason of some Imperfection in her Body;  
 “ and she will not suffer it to be removed by a proper  
 “ Remedy, the thing being fully proved; the Mar-  
 “ riage shall be declared void.” p. 93.

*The seventh National Synod held at Rochelle in the  
 Year 1571.*

1. Beza informed the Synod; that many Hereticks in Poland and Transylvania spread their Errors against the divine and human Nature of Jesus Christ, and revived the false Doctrines of Photinus, Paulus Samosatenus, Nestorius, Eutyches, and other Heresiarchs, among which (says the Synod) one ought to reckon Mahomet, the most dreadful of all the Antitrinitarians. Whereupon the Assembly made the following Decree. “ This Advice appears  
 “ so important to all the Members of the Synod, that  
 “ they protest to have an Horror for those abominable  
 “ Heresies; - - - and therefore all the Pastors, Elders, and Deacons; and generally all the Faithful,  
 “ are exhorted to prevent the Introduction of those  
 “ heretical Doctrines into the Reformed Churches of  
 “ France.” p. 98, 99.

2. This Synod ordered, That the Bishops of England should be informed; that the Books of the Hereticks above-mentioned were carried into their Country; and that they should be desired to forbid the reading of them, if they could not prevent their being imported into England; and sold in their Dioceses. p. 99.

3. “ The 29th Article of the Confession of Faith, and  
 “ others concerning the Discipline of the Church, having  
 “ been read; the Minister of Bourdeaux has informed  
 “ the Assembly, that a Physician maintains, that the  
 “ Magistrate is the Head of the Church; and that what  
 “ the Ministers do, is a mere Tyranny; and that he  
 “ has delivered a Paper, containing his Reasons, and  
 “ signed with his own Hand. Whereupon it has been  
 “ declared, That the Assembly ratifies the Article above  
 “ mentioned; and that our Confession is contrary  
 “ to the erroneous Doctrine of the said Physician, and

“ of all others; who will abolish the Discipline of the  
 “ Church, by confounding it with the Civil and Po-  
 “ litical Government of the Magistrates; and that  
 “ the same Confession condemns also all the Errors  
 “ which proceed from that false Doctrine. *Ibid.*

In the next Article *Beza* was desired to confute the Arguments of that Physician.

4. The following Article is very curious, and will afford Matter for several Reflexions.

“ In the 36th Article of the said *Confession*, the Word  
 “ *Union* ought to be inserted instead of *Unity*. Where-  
 “ upon the Deputies of the *Isle of France* and *Berry* have  
 “ remonstrated, that there is a Necessity of explain-  
 “ ing the said Article, because it mentions a *Partici-*  
 “ *pation of the Substance of Jesus Christ in the Lord's*  
 “ *Supper*. But after a long Conference, it has been re-  
 “ solved that the Synod, approving our Confession,  
 “ rejects the Opinion of those, who will not admit  
 “ the Word *Substance* contained in the said Article.  
 “ By which Word the Synod does not mean any Con-  
 “ junction, Mixture, Change, or Transmutation, in  
 “ a gross and carnal Sense, like that of Bodies; but a  
 “ true, spiritual, and most strict Conjunction, where-  
 “ by Jesus Christ himself is so united to us, and we  
 “ to him, that there is no bodily Conjunction, either  
 “ natural or artificial, that is so close. Which ought  
 “ not to be so understood as if his *Substance*, or *Person*,  
 “ being united to our *Persons*, should make a third  
 “ Person; but only his Virtue, and Grace, are by  
 “ that means more strictly imparted and communica-  
 “ ted to us. And therefore we dissent from those, who  
 “ say that we *only* partake of his *Merits*, and of the  
 “ *Gifts* he bestows upon us *by his Spirit*, without com-  
 “ municating *himself* to us, (*sans que lui-même soit fait*  
 “ *nôtre* :) But, on the contrary, we adore that great, su-  
 “ pernatural, and incomprehensible Mystery of the real and most  
 “ efficacious Operation of Jesus Christ in us, as St. Paul  
 “ testifies in his Epistle to the *Ephesians*. We believe  
 “ there-

“ therefore that we are made Partakers of *the Body of*  
 “ *Christ delivered up for us, and of his Blood shed for us;*  
 “ and that we are *Flesh of his Flesh, and Bone of his Bones,*  
 “ by receiving him, and all his Gifts together with  
 “ him, through *Faith* begotten in us by the incompre-  
 “ hensible Virtue and Efficacy of the holy Spirit.  
 “ And so we understand these Passages of the Gospel:  
 “ *Whosoever eateth the Flesh, and drinketh the Blood of Jesus,*  
 “ *has everlasting life: Jesus Christ is the Vine, and we are*  
 “ *the Branches,* and that we must dwell in him, to bear  
 “ *Fruit;* that we are *Members of his Body;* and that as  
 “ *Death came upon us through the first Adam, so we must*  
 “ *truly partake of the second Adam, to have Life through*  
 “ *him.* Wherefore all the Pastors, and generally all  
 “ the Faithful shall be exhorted not to countenance  
 “ the Opinions contrary to this Declaration, which is  
 “ formally grounded upon the Word of God.” p. 99, 100.

It is no easy thing to form an Idea of the Doctrine contained in this Article. The next Synod made an Alteration in it; importing, that they did not design to do any Prejudice to the foreign Churches, which had some Reasons not to use the Word *Substance*.

5. The Churches of the *Lionnois* consulted this Synod; and desired to know how they should proceed in censuring those, who had changed their Religion during the Troubles. The Synod, considering what *St. Augustin* says of a Church full of Drunkards, *That it is better to have a vicious Church, than none at all,* gave a very prudent Answer. They declared, that it seemed necessary to have a greater Regard to the Quality, and Circumstances of Men, than to the Grievousness of their Faults, &c. p. 109.

*The ninth National Synod held at Sainte Foy, in the Year 1578.*

1. “ As for what concerns the manner of explaining  
 “ the Holy Scripture, the Ministers shall be exhorted  
 “ to expound as much of the sacred Text as they can,  
 “ avoiding



“ said Synod, judging that a Doctrine is impious, not  
 “ only when it is contrary to the Articles of our Faith,  
 “ but also when it corrupts, *in any thing whatsoever*, the  
 “ true Sense of the Canonical Scripture, because it is  
 “ the Foundation of the whole Christian Doctrine;  
 “ which † that Author overthrows in his *Exposition*, &c.

p. 171.

If every Man, who puts a wrong Sense upon some Words of the Scripture, without being aware of it, is guilty of an impious Doctrine, the Number of impious Doctrines will be prodigiously great. This Synod carries the thing too far. Were the Fathers of this Council sure, that they themselves never mistook the true Sense of any Passage in the Scripture? Their saying that a *Doctrine is impious, when it is contrary to the Articles* (they mean, doubtless, *any Article*) of *their Faith*, appears to me a very strange Assertion, and looks like a Pretension to Infallibility.

It will not be improper to inform the Readers, that the following Synods will afford me a great deal of curious Matter. See Artic. LX.

† This Word (which) makes a very wrong Sense, unless it be referred to the Words [true Sense of the canonical Scripture.]



## A R T I C L E    L V I I .

### L O N D O N .

THE following Book is newly come out.

The Works of the most illustrious and pious AR-  
 MAND DE BOURBON, Prince of CONTY :  
 With a short Account of his Life. Collected and translated  
 from the French. To which are added some other Pieces ;  
 and

and a Discourse of Christian Perfection, by the Archbishop of Cambray, never before published. London: Printed for William Bray, at the East-End of the Inner Walk of Exeter-Change. 1711. in 8vo.

This Volume consists of several Pieces, that are grown very scarce. It contains, besides a short Account of the Life of the Prince of Conty, I. *The Duties of the Great.* II. *Memoirs concerning the Obligations of a Governor of a Province.* III. *Memoirs concerning the Government of the Prince of Conty's House.* IV. *His last Will.* V. *A Treatise against Plays and Shows.* VI. *A second Treatise against Plays and Shows.* VII. *Decrees of the Councils concerning Plays and publick Shows.* VIII. *The Sentiments of the Fathers, relating to Plays and publick Shows. Collected by the Prince.* IX. *The Opinion of St. Francis de Sales concerning Balls, Plays, Games, &c. with Remarks upon it.* X. *A Discourse of Christian Perfection, written to a Person of great Note, by the Archbishop of Cambray, and never before published.*

*Armand de Bourbon, Prince of Conty, Father of the late Prince of that Name, was engaged in a War, for which he expressed a deep Sorrow all the remaining Part of his Life. His last Will is a curious Piece, and an undeniable Proof of the Sincerity of his Repentance. The Writings of that Prince are full of pious Thoughts; and it appears by them, that no Man was ever more sensible of the Vanity of worldly things.*

He used to say, " That it was a great Error to  
" think that it is enough for Princes to have a superfi-  
" cial Tincture of Learning. For, since they are es-  
" tablished by God for the Government of the Peo-  
" ple, they are obliged to learn perfectly every thing  
" that is necessary for that End, that they may be  
" capable of judging of things by their own Know-  
" ledge, and not depend on the Information of others.  
" That it is better to be altogether ignorant, than half-  
" learned; because Ignorance makes one distrust him-  
" self, and take Counsel of others; whereas an im-  
" perfect

“ perfect and superficial Knowledge fills a Man with a  
“ vain Presumption, which is the cause that thinking  
“ he knows what he is ignorant of, he is perpetually  
“ falling into Mistakes.

“ In his Treatise of the Duties of the Great, he says,  
“ A Great Man ought to hazard his Possessions, his  
“ Fortunes, his Places, and Life itself, rather than have  
“ any Share in the least Injustice ; rather than omit  
“ the least Part of his Duty ; rather than be silent,  
“ when he is obliged to speak ; rather than speak,  
“ when he is obliged to be silent ; rather than act,  
“ when he is obliged not to act ; rather than not to  
“ act, when there is an Obligation to act.

There are in this Book some other Thoughts of that illustrious and truly pious Prince, which will be very acceptable to the Readers.





## ARTICLE LVIII.

ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ  
ΕΙΡΗΝΑΙΟΥ, &c. Sancti Irenæi Episcopi Lugdunensis, & Martyris, detectionis & everfionis falso cognominatæ agnitionis, seu contra Hæreses Libri quinque. Post Francisci Feuarentii, & Joannis Ernesti Grabe recensioem, castigati denuo ad MSS. Codices Romanos, Gallicanos, & Anglicanos, necnon ad antiquiores Editiones, & à multis quibus adhuc scatebant, mendis expurgati: Aucti novis Fragmentis Græcis; observationibus ac notis, copiosissimisque Glossariis & Indicibus illustrati & locupletati; quibus omnibus præmittuntur tres Dissertationes, in quibus Hæreses ab Irenæo memoratæ, & loci difficiles explicantur, ejus vitæ ac gestorum historia discutitur.

That is,

*The five Books of St. Irenæus against Heresies,*  
&c. Paris, 1710. in Fol. pagg. 838.

THE \* first Edition of St. Irenæus's Works was published by *Erasmus* at *Basil* in 1526. Though he consulted three Manuscripts, it is so imperfect, that Father *Massuet* observes there are many Passages

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\* Taken from the *Journal des Sçavans*. I shall add to this Article some few Notes in the Margin.

ges in it wholly unintelligible. The second Edition was procured by *Nicolas Gallasius*, a Divine of *Geneva*, in the Year 1570. As for what concerns the Text, it only differs from that of *Erasmus* by the new Summaries prefixed to each Chapter, and some Additions taken from *St. Epiphanius*. According to Father *Massuet*, the chief Design of that Editor, in his Notes, was to shew that *St. Irenæus* was a Calvinist. *John James Gryneus* put out the third Edition at *Basil* in 1571. He wrongly inserted the Version of *Cornarius* in the room of the ancient Version of the first Chapters of the first Book mentioned by *St. Epiphanius*; and keeping to the same Division of the Text, he added new Summaries to the Chapters. Those Editions are very imperfect, if compared with that of *Francis Feuardentius*, a *Franciscan* Monk; especially that which was published at *Cologne* in 1596. For the new Editor observes, that the Edition, which was printed for *Nivelle* in 1575, and 1576, was not wholly free from the Faults of the former.

In the Edition of *Cologne*, and those of *Paris* that were made from it, the Text was restored in many Places, with the help of two ancient Manuscripts; and the five last Chapters of the fifth Book were inserted in those Editions the first time, with a Translation of many Fragments of *St. Irenæus*, dispersed in other Works. Father *Massuet*, having commended the Edition of *Feuardentius*, observes that the Notes of that Monk are too long, and too full of foreign † Matters; that he has not been always successful, either in restoring, or explaining the Text; and lastly, that he does not make the reading of his Author so easy as he might have done. The *Oxford* Edition, published in 1702, for which the Publick is indebted to Dr. *Grabe*, is far better than all those that have been mentioned; but Father *Massuet* pretends it is imperfect in several respects.

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† “ *Feuardentius* (in French *Feuardent*) was a most violent and fiery Man against the Protestants. His Notes upon *St. Irenæus* are full of Invektives against the Reformed Religion, and altogether foreign to his purpose.

spects. Dr. Grabe, says he, has put into the Margin several true Readings, and left many Faults in the Text. He discovers so great a † Partiality in his Notes, that one may easily perceive he rather designed to shew that St. *Irenaeus* agrees with the Church of England, than to give us an exact Edition of the Works of that Father. The new Editor adds, that most of his Notes, like those of *Fenardentius*, are too long and tedious, and of little use to understand the Text. He charges Dr. Grabe with some other Faults.

The Design of Father *Massuet*, in this Edition, was  
 1. To print the Text as correctly as it was possible.  
 2. To clear it. 3. To save, as much as he could, the Labour of his Readers. The MSS. which *Fenardentius* and Dr. Grabe made use of, the various Readings whereof are to be seen in their Editions, and three other MSS. one of *Clermont-College*, another belonging to the *Dominicans* in *St. Honore-street*, and a third in the Library of Cardinal *Ottoboni*, enabled Father *Massuet* to perform the first thing he intended to do. He explains, in his Notes, the Difficulties of the Text, which are very numerous, because St. *Irenaeus* confutes several Hereticks, whose System and Language were extremely obscure. Three Dissertations, prefixed to this Volume, afford the Readers the Knowledge of a great many things necessary to understand this Author.

In the first, the Editor gives an historical Account of the Hereticks mentioned by St. *Irenaeus* in his first Book. He begins with *Valentinus*, and explains the Doctrine of that Heresiarch with all the Clearness it is capable of. The Followers of *Valentinus* appear in the next place, viz. *Secundus*, *Epiphanius*, *Ptolemaeus*, *Colorba-*  
 Vol. II.

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† “ The learned Dr. Grabe found it no difficult thing to shew that the Church of England agrees with the Primitive Church in her Doctrine and Government; and therefore he is unjustly charged with Partiality. He writes like a wise Man; whereas *Fenardentius* is an angry and spiteful Writer:

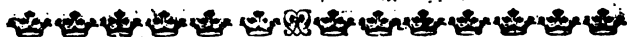
*Ius*, and *Marcus Magnus*. The latter was no less famous for his Impostures than for his Eloquence. He made it his chief Business to pervert those Women, that were most eminent for their Beauty and Wealth. He taught them, besides the *Valentinian* Heresy, the Mysteries of the *Theurgy*, and how to work false Miracles in his Imitation. One of those Miracles consisted in changing white Wine into red Wine through a sacrilegious Consecration. The Editor proceeds to give an Account of *Valentinus's* Masters, beginning with *Simo Magnus*, the Father of all the Hereticks, as *St. Irenæus* calls him. In the next place, he discourses of *Menander*, *Saturninus*, *Basilides*, *Carpocrates*, *Cerinthus*, the *Ebionites*, the *Nicolaites*, *Cerdon*; and *Marcion*: And then he makes several Reflexions upon the different Sects of the *Gnosticks*, and particularly upon the *Ophites*, *Sethiens*, and *Cainites*.

The second Dissertation contains the Life of *St. Irenæus*. Father *Massuet* thinks he was born about the Year 140, under the Reign of *Antoninus Pius*, and undertakes to prove at large against *Mr. Dodwell*, that he died a Martyr. He mentions what concerns his Person, and gives a Notion of his Works. That ancient Father composed his five Books against Heresies, under the Pontificate of *Eleutherus* and *Viktor*. The Greek Original is lost, and we have only a Latin Translation of it. The Author of that Version is not known; but though it be never so imperfect, it is almost as ancient as the Text it self.

In the third Dissertation Father *Massuet* explains the Doctrine of *St. Irenæus* with great Clearness. His Exposition consists of several Articles, wherein he shews the Sentiments of that Father concerning the holy Scripture, Tradition, the Church of *Rome*, the Mysteries of the Trinity and Incarnation, the Sacraments, original Sin, Grace, the Nature of the Soul, and its State after its Separation from the Body.

There

There are at the end of the five Books of *St. Irenæus* several Fragments of his other Works, and a very curious Collection of those of the *Gnosticks* that could be found. Next to this Collection, the Readers will find two Dictionaries and a Table. The first Dictionary contains the *Greek Words*, and the other, the *Latin Words*, which wanted to be explained. The \* Prefaces, and Observations of all those, who have hitherto published new Editions of *St. Irenæus*, have been inserted at the end of this great Work.



## ARTICLE LIX.

REFLEXIONS upon the Observations on the Flux and Reflux of the Sea, made at Dunkirk and Havre de Grace; with some Rules to determine in those two Sea-Ports the Time of High-Water. (*This Discourse was read in the Royal Academy of Sciences, by M. Cassini the Younger, the 12th of November, 1710.*)

THE Observations on the Flux and Reflux of the Sea, being of great Importance for the Safety of Navigation, and to pitch upon the most proper

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\* " If were to be wished, that those who publish new Editions of the Fathers, would take care to insert all the Prefaces that are to be found in other Editions. Father *Massuet* is to be commended for having done it in his Edition of *St. Irenæus*. The old Prefaces are of no small use, upon several Accounts. Those, which *Erasmus* prefixed to his Editions of several Fathers, are very curious, and deserve to be carefully preserved.



proper time to get into the Ports of the Ocean, or to get out of them : Besides, it being necessary, for the Improvement of Natural Philosophy, to know whether the Periods of the Flux and Reflux have any relation with the Motion of the Moon, and are susceptible of some Rules ; the Count de Pontchartrain ordered the Professors of Hydrography to observe for some time the Flux and Reflux of the Sea.

M. Baert and M. du Bocage made several Observations, above a Year, with all possible Care and Exactness ; the first at *Dunkirk*, and the second at *Havre de Grace*. They drew up a Journal of their Observations, and sent it to the Academy of Sciences. The Academy, having examin'd those Observations, has found more exact Rules than those we have had hitherto, to determine in those two Ports the Hour of High-Water, and the Days of great and small Tides.

'Tis well known that the Sea ebbs and flows twice every Day ; that 'tis *High Water* when the Sea ceases to flow, and *Low Water* when it ceases to ebb. There is a *great Tide*, when the Sea rises higher than usually ; and a *small Tide*, when its Height is not so considerable.

'Tis also commonly supposed, that upon a Day of a new and full Moon, 'tis High Water in the same Port at the same Hour of the Day ; and in several Ports at several Hours of the Day. This we had an Opportunity to verify at *Dunkirk*, and *Havre de Grace* ; and we have found, that upon a Day of a new and full Moon, it was high Water at *Dunkirk* about Noon, and at *Havre de Grace* about half an hour after Nine. However, the time of High Water in those two Ports does not happen upon every new and full Moon exactly at the same Hour and Minute of the Day ; but, frequently, several Minutes sooner or later : So that we have been obliged to fix a middle time of High Water upon a new and full Moon, which has been

been determin'd at *Dunkirk* at 11 h. 54 m. and at *Havre de Grace* at 9 h. 26 m. in the Morning.

The Variation of the time of the Tides, upon a new and full Moon, seems partly to proceed from the Situation and Strength of the Winds, and the Disposition of the Shores and Chanel of the Sea; which may contribute to accelerate or retard the Motion of the Sea, and to raise it to a greater Height than what it has naturally, or to press and bring down its Waters below its natural State. But among those Causes, which it would be difficult to bring to any exact Rules, we ascribe this Effect, at least in part, to the Hour of the new or full Moon, which may happen in the Morning or in the Evening.

When a full Moon happens, for instance at *Dunkirk*, about Noon, then the Hour of the full Moon falls in with the Hour of High Water, which has been determined above at 11 h. 54 m. and consequently the middle time of High Water does not differ from the true time. But when a full Moon happens in the Morning, the Moon is already in its Decrease about Noon; and consequently, if it be supposed that the Motion of the Tide has some relation with the Phasis of the Moon, the Hour of High Water will not come so soon on that Day. On the contrary, when the new Moon happens about the Evening, the Moon was in its Increase at the time of High Water; and consequently there must be, for the same Reason, an Acceleration in the time of the Tide. This Rule agrees with the Observations; so that they may be reconciled, and the Motion of High Water may be known with a sufficient Exactness; for we have observed, that one must add to the middle time, determined above, two Minutes for each Hour, when the time of a new or full Moon anticipates the middle time of High Water; and, on the contrary, leave out two Minutes for each Hour, for the time when a new or full Moon retards with respect to the middle time of High-Water. This High-Water on the same Hour of the Day, not  
V 3 only

only upon a new and full Moon ; but we have observed that 'tis also High-Water on the Day of each Quarter of the Moon, much about the same Hour, and with almost the same Variations : So that we have also established for the Day of a Quadrature the middle time of High-Water, which we have determined at *Dunkirk* at 5 h. 6 m. in the Evening, and at *Havre de Grace* at 2 h. 46 m. in the Evening. We made use of the same Rules as above to find the true time of High-Water on the Day of a Quadrature, having a regard to the time when the Hour of each Quadrature anticipates or retards with respect to the middle time of a full Moon determined above by the Day of the Quadratures.

The Interval between the time of High-Water on the Day of a new and full Moon, and the time of High-Water on the Day of a Quadrature, is of 5 h. 12 m. at *Dunkirk*, and of 5 h. 14 m. at *Havre de Grace*, that is, about 5 h. and a quarter ; from whence 'tis thought there is in those two Ports an Uniformity in the later coming in of the Tides. But what is most remarkable, is, That from each Quadrature, till a new and full Moon, the retarding of the Tide is daily greater than from a new and full Moon till each Quadrature ; which happens by a kind of regular Progression : So that we have determined the daily retarding of the Tide, after a new and full Moon, and each Quadrature, with as much Exactness as could be expected in a Subject of this Nature, liable to Irregularities. That Progression, lately observed at *Dunkirk* and *Havre de Grace*, proves as uniform as the Observations made at *Brest* and *Bayonne* in 1679, and 1680, by M. de la Hire and M. Puard ; so that 'tis likely the same might be observed in all the Ports of the Ocean.

The Reason of that Progression may be this, viz. That the Tides being smaller about the time of a Quadrature, than about the time of a full Moon, the Sea, which grows higher every Day, as the new or full Moon is nearer, takes up more time to overcome the

the Height of the foregoing Day : Whereas from the time of a new and full Moon to the time of the Quadratures, the Sea, being pressed by its own Weight, goes down with greater Swiftneſs, and conſequently occasions greater Intervals between the Tide.

Several Authors have obſerved, that the great Tides do not happen on the Day of a new and full Moon, but generally two Days after ; which has been verified by the Obſervations made at *Dunkirk* and *Havre de Grace*, where we have obſerved that the ſmall Tides do not happen neither on the Day of a Quadrature, but generally two Days after.

As for what concerns the greateſt Tides in a Year, which moſt People ſuppoſe to be thoſe, that happen immediately after the Equinoxes, and which ſome have endeavoured to account for ; we have found nothing, by comparing our Obſervations, that may countenance that Opinion ; and 'tis plain, enough they do not follow that Rule, at leaſt at *Dunkirk* and *Havre de Grace*. But we have obſerved, that in the great Tides, which happen after a new and full Moon, the Sea riſes higher when the Moon is in its *Perigee*, than when it is in its *Apogee*. We have alſo obſerved that in the ſmall Tides, which happen after the Quadratures, the Sea riſes higher when the Moon is in its *Perigee*, than when it is in its *Apogee* : From whence it may be conjectured, that the Height of the Tides depends, at leaſt in ſome meaſure, from the various Diſtance of the Moon from the Earth.

Upon thoſe Obſervations, we have laid down ſome Rules to find in thoſe two Ports the time of High-Water, every Day in the Year, with greater Precision than has been done hitherto ; and to that end we have drawn up a Table, (which will be inſerted in the Book entitled, *La Connoiſſance des temps*,) wherein every body may ſee the retarding of the Tides every two Hours, both after a new and full Moon, and after the Quadratures.

One may enquire, whether the Rules, that suit with *Dunkirk* and *Havre de Grace*, may be applied to the other Ports of the Ocean, supposing one knows in each of those Ports the middle time of High-Water on a Day of a new and full Moon, and of a Quadrature.



## ARTICLE LX.

*A SECOND \* Extract of the National Synods of the Reformed Churches of France.*

*The thirteenth National Synod, held at Montauban in the Year 1594.*

**T**HIS Synod was held under the Reign of *Henry IV.* who turn'd Roman Catholic to qualify himself for the Crown of *France*. The Fathers of this Council made the following Decree concerning that Prince.

1. " All the Ministers shall be exhorted to pray in publick for the Preservation, Prosperity, and Conversion of the King. Whenever they are at Court, and have a free Access to his Majesty, they shall endeavour to put him in mind of his Duty in whatever concerns his Salvation. The Pastors, who make their usual Residence at Court, or near it, are in a particular manner obliged to do this; and the present Assembly shall write to them about it." *Pag. 180.*

2. " The Ministers shall no longer scruple to give the Children whom they baptize, such Names as  
" are

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\* *The first Extract may be seen in Art. LVI.*

are not to be found in the Holy Scripture, provided they be not undecent." Pag. 183.

3. " Considering the Calamity brought upon many, in our Churches, (*par les Nouëurs d' Eguillettes*) by those who bewitch and disable married Men; the Pastors, in order to provide against it, shall shew in their Sermons, that the Cause of this Mischief proceeds from the Infidelity of some, and the weak Faith of others; and that such Charms are detestable, as well as the Method of those, who have recourse to the Ministers of Satan to get them removed; that Remedy being worse than the Evil, which ought only to be cured by Prayers and Fasting, and by mending one's Life. In the Form of Excommunication, that is publicly read before the Communion, next to the Word *Idolatry*, these Words shall be added, *All Sorcerers, Charmers, and Inchanters.*" Pag. 183, 184.

Councils, far from being infallible, are not always free from Credulity and vulgar Errors. The Fathers of this National Synod were not sensible, that the Calamity mentioned by them is a sort of Devil, that is not to be cast out by Fasting and Prayers.

4. " This Assembly being consulted by several Provinces about those who give a Challenge to fight a Duel, or, who being challenged, have killed their Antagonists, and obtained the King's Pardon, or have been acquitted upon their Tryal; it is resolved that such Persons shall be censured, and punished with a Suspension from the Communion, which shall be immediately published: And in case they are willing to be reconciled to the Church, they shall make a publick Acknowledgment of their Fault." Pag. 187.

5. " Those of the *Ile of France* shall be severely censured, for proposing to this Assembly, Whether  
" it

" it would be expedient to act politically against the  
 " Pope, with those of the *Romish* Church in this King-  
 " dom, in order to maintain the Liberties of the *Gal-*  
 " *lican* Church. It shall be written to the said Gen-  
 " tlemen, that their Proposal was judged unworthy  
 " of being taken into Consideration. They shall be  
 " censured, for asking competent Judges of both Re-  
 " ligions to decide the Points that are in Controversy,  
 " and for requiring that Provincial and National Sy-  
 " nodes be not held without great Reasons; and that  
 " this be but seldom." Pag. 190.

16. The following \* *Raviblen* is described in very  
 black Colour, *s<sup>t</sup>. Geste*, or *la Geste*, a Native of *Bearn*,  
 who preaches up and down without a Vocation, is a  
 " Man of a middle Size; He has a black Beard, and a  
 " tawny Complexion; he is a Liar, a Cheat, and a  
 " Thief. Pag. 193.

*The fourteenth Synod held at Saumur in the Year*  
 1596.

1. " The Deputy of *Champagne* shall give notice to  
 " the Church of *Paris*, to beware of a certain Minister,  
 " who designs to make a Mixture of both Religions.  
 Pag. 200.

2. " Upon the Question of the Deputies of the *Up-*  
 " *per Languedoc*, Whether it be lawful to accompany  
 " the Papists to the Doors of their Churches, and at  
 " the Solemnity of a Marriage and Christening? The  
 " Assembly declares for the Negative; and that who-  
 " ever does it, deserves a Censure. Pag. 200.

3. " Upon the Petition of the *Lower Languedoc*, that  
 " no Minister be allowed to explain the *Apocalypse*,  
 " without the Advice of his *Colloque*; it has been re-  
 " solved,

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\* See above, pag. 277.

# ART. 61. of LITERATURE 399

“ solved, that such an Exposition shall never be undertaken without the Advice of a Colloque, or Provincial Synod. Pag. 203.

4. “ The Church of *Paris* is desired to make a Collection of all the Passages, that have been falsified or left out by those of the Church of *Rome*, both in the Sacred Writings, and the Ancient Doctors. The Provinces are also enjoined to send thither those which they have observed, that such a Book may be speedily published. *Ibid.*

5. *Simon l'Hermiste*, alias *Dupuis*, having been degraded from the Holy Ministry by the Colloque of *Epseway*, for maintaining that the Human Nature of Christ had been destroyed by his Death, was re-instated by this Synod, after an Abjuration of his Error. Pag. 205, 206.

These Extracts will be of some Use, upon several Accounts. It will appear from them, among other things, that the Reformed Churches of *France* did very much differ from the *English* Nonconformists. See the third Extract in Article: LXIII.



## ARTICLE LXI. LEIPSIK.

**M.** *Starkius*, Professor of the Oriental Languages, has published the following Book.

*Notæ selectæ, critica, philologica, in Epistolam ad Hebræos: Annexæ sunt Notæ in loca difficiliora Epistolæ ad Romanos.* in 4to.

J E N A.



## J E N A.

**I**N the Year 1673, John Godfrey Olearius published a Book entitled, *Abacus Patrologicus*, containing, in an Alphabetical Order, an Account of Ecclesiastical Writers from the Beginning of Christianity to the time of Luther. That Book has been lately reprinted by the Author's Son with this Title :

*Jo. Gottfridi Olearii Bibliotheca Scriptorum Ecclesiasticorum, Tomis duobus edita : Cum prefatione Jo. Francisci Buddij. Curante Jo. Gottlieb Oleario. F. Jenæ. 1711. in 4to.*

This second Edition is very much enlarged ; and the Faults, that were in the first, have been carefully mended. Though there are some other Books of the same Nature much larger, this will be of great use to all those who desire to have a general Notion of Ecclesiastical Writers. It is a kind of Introduction, proper to be put into the Hands of young People.

The Publisher of this new Edition goes no farther than Luther. He will shortly put out a Treatise, *De Scriptoribus Bibliis, Anonymis & Pseudonymis.*

## E T S E N A C.

**T**HE Duke of Saxe-Eysenac has put out a Book of his own making, containing several moral Reflexions upon the New Testament, with some Instructions for his Children.

## F R A N C F O R T.

**A**N Hungarian Gentleman has published, in an Alphabetical Order, a Specimen of the History of the Learned Men of his Country, &c.

Davidis

*Davidis Czuistingeri Nob. Hung. Specimen Hungaria Literata, virorum eruditione clarorum natione Hungarorum, Dalmatarum, Croatarum, Slavorum, atque Transylvanorum, Vitas, Scripta, Elogia, & Censuras ordine Alphabetico exhibens. Accedit Bibliotheca Scriptorum, qui extant de rebus Hungaricis. Francofurti & Lipsie. 1711. in 4to.*

This is the first Account of the Learned Men of Hungary, that ever was published. It would have been more complete, if the Author had writ it in his own Country.

## P A R I S.

**M.** *Le Hay* published some Months ago a Piece entitled,

*Remarques de M. le Hay sur la manière de graver & d'expliquer les Pierres antiques, faites a l'occasion de deux Estampes de la Cornaline du Roy, appelée le Cachet de Michel Ange.* (See the first Vol. of these *Memoirs*, Art. VI. and XCII.)

An Anonymous Author has put out an Answer to that Piece, wherein he undertakes, 1. To vindicate the Opinion of Mr. D. M. that Anticks ought to be designed and copied without any Addition or Alteration : For which he alledges the Testimony, and the constant Practice of all the Antiquaries.

In the second Place, the Author takes upon himself to justify the Explication of *Michael Angelo's Seal*, published by Mr. D. M. and answers the Objections contained in *M. le Hay's Remarks*.

The Abbot *du Plessis d'Argentré*, Almoner to the King, has published the following Work in three Volumes in 4to.

*Martini Grandin Doctoris & Socii Sorbonici, Sacra Facultatis Parisiensis Decani emeriti, in Theologia Professoris,*  
Opera

*Opera Theologica, adjectis quibusdam recentioris Theologi Dissertationibus.*

## F R A N E K E R.

**A** New System of Divinity has been printed here.

*Systema Theologico-Physico-Metaphysicum. Autore Ruaro Andala. In 4to.*

This Work consists of three different Treatises. In the first, the Author treats of the Existence of God, and of his Attributes. He lays down as a Principle, That Men have innate Ideas; from whence he concludes that none can sincerely believe that there is no God. The second Treatise is a Commentary upon the Metaphysics of *Descartes*. The third contains some Dissertations upon Natural Theology and Philosophy.

## A M S T E R D A M.

**T**HE second Edition of *M. le Clerc's* Commentary upon the *Pentateuch*, published not long since, is not only more correct than the first, but also interspersed with several Additions. He has added, among other things, many Quotations out of Heathen Authors, whereby the Sacred Text is very much illustrated. He has revised the Style of the Dissertations prefixed to *Genesis*, and mended the Faults of the Impression. The Indexes of this second Edition are larger and more correct.



ARTICLE



## ARTICLE LXII.

DISSERTATIO Physico-Anatomica  
de Motu Musculari. Autore Joanne  
Astruc, Regiæ Scientiarum Societatis, &  
in Facultate Montpelienfi Doctore Me-  
dico. Montpelii, apud Honoratum Pesch,  
Regis & Regiæ Scientiarum Societatis  
Typographum. 1710.

That is,

*A Philosophical and Anatomical Dissertation  
concerning the Motion of the Muscles. By  
John Astruc, Member of the Royal Society  
of Sciences, and Doctor of Physick of the  
Faculty of Montpellier. Montpellier,  
1710. in 12mo. pagg. 189. with two Cop-  
per-Cuts.*

THE \* Motion of the Muscles is a *Phænomenon*,  
the true Cause whereof has been hitherto so  
impenetrable, that 'tis no wonder we see from  
time to time some new System, designed to explain  
that Physiological Enigm. It may be said, that *Seno*,  
*Dr. Willis*, *Mayow*, *Perrault*, *Borelli*, *M. Bernoulli*, and  
some others, are the most considerable Authors, who  
have undertaken to unfold that Mystery. But it must  
be confessed, that the most solid and most ingenious  
Enquiries of those great Men amount only to a mere  
Probability;

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\* Taken from the *Journal des Sçavans*.

Probability; which, far from convincing the Reader, raises new Doubts and Difficulties, without offering any thing to resolve them. Two Obstacles, that are almost insuperable, have hitherto prevented that Discovery, which is so necessary to set in a full Light the most considerable and the most curious Part of the Animal Oeconomy. The first Obstacle proceeds from this, viz. That notwithstanding the Help of the most exquisite Microscopes, we are still ignorant of the internal Structure of the motive Fibre; on which nevertheless the whole Motion of the musculous Machine depends. The other Inconvenience is, That we know as little the Liquid, commonly called *Animal Spirit*, and designed to put that Fibre into Motion; so far that some do not scruple to affirm that there is no such thing.

Notwithstanding those two Obstacles, which have rendered the Endeavours of so many able Men unsuccessful, Dr. Astruc resolved to try what he could do: And it must be owned, that with the Help of several Anatomical Experiments, and a Geometrical Method, he has carried the Explication of that *Phenomenon* to a Degree of Probability, that comes very near Truth. His Dissertation is divided into three Parts. In the first, he enquires into the Cause of the Motion of the Muscles. In the second, he examines by what Mechanism the Animal Spirits can move those Organs; and in the third, he draws the Consequences arising from that Mechanism, and answers some Objections.

I. Dr. Astruc begins with an Anatomical Description of the Muscle. It is, says he, a Compound of fleshy Fibres, the Extremities whereof being reunited, form on both Sides a kind of String of a very strong and close Texture, called a *Tendon*. Each Muscle is wrapped up in a Membrane, which penetrates into its Inside, and thro' a vast Number of Subdivisions divides its Fibres into many Bundles of an hexagone, square, triangular, &c. Figure: So that what appears to the Sight a mere musculous Fibre, being viewed with a good

good Microscope, shews a Bundle of many Fibres cloathed with its own Membrane, and divided into many other small Bundles. The Substance of a Muscle is furnished with Arteries, Veins, Nerves, and Lymphatick Vessels, distributed into it thro' many Ramifications. Dr. Astruc looks upon the Tendons as mere Strings, incapable of Contraction; and pretends that there is no true Contraction, but in the fleshy Part of a Muscle. He is far from ascribing that Contraction, as Mayow does, to the membranous Filaments, which insinuate themselves between the muscular Fibres; and acknowledges no other use of those Filaments, but that of informing the Animal by a painful Sensation, that in some violent Motions the Contraction of the Fibres becomes excessive, and that they are in danger of breaking.

The Structure of a Muscle being thus explained, the Author enquires what Liquor communicates Motion to that Machine; for he supposes, as a Truth which no body denies, that this Motion is the Effect of a Liquid. He is the more willing to ascribe it to the Animal Spirits; because, says he, that Opinion is supported by the unanimous consent of all Authors, without excepting *Steno* himself, whatever *Mayow* may say to the contrary. It plainly appears, that Dr. *Astruc* does not think it necessary to take notice of those, who absolutely deny the Existence of Animal Spirits. He is so fully persuaded that those Spirits are sufficient for the Contraction of the Muscles, that he wholly excludes the Arterial Blood, to which several Authors ascribe an equal Share in that Contraction, going upon the Experiment of *Steno*, who affirms, that the descending Artery of a living Dog cannot be tied under the Loins, without taking off the Motion of all the hinder Parts of that Animal.

The Author has verified that Experiment; but he has discovered a Circumstance unknown to *Steno*, viz. That the hinder Parts of the Dog lose not only their Motion by that Ligature, but also all manner of

Sense ; tho' every body owns, that the Nerve, animated with its Spirits, is the only Organ of it. Dr. Astruc took Occasion from thence to make new Reflexions upon the Cause of that *Phænomenon*, and found it to be this, viz. That the Ligature hindering the Distribution of the Arterial Blood into that Part of the Spinal Marrow, from whence proceed the Nerves that fall into the hinder Parts of the Dog, it suspends the Influence of the Spirits in those very Nerves ; which Influence, according to the Author, receives no small Support from the Systole or Contraction of that Part of the Marrow, occasioned by the beating of all the Branches of Arteries with which it is watered. This is so true, that if the Artery be tied lower, so that the Blood not being able to run in the Iliac Arteries, and in the Hypogastrick, from whence it is conveyed into all the inferior Parts, has nevertheless a free Motion in the Lumbar Arteries, which carry it to the Marrow of the Back-bone ; it happens that those inferior Parts, tho' deprived of the Influence of the Arterial Blood, as in *Steno's* Experiment, do nevertheless preserve Motion and Sense. Dr. Astruc takes care to prevent some Objections, which those, who maintain the *Explosion* excited by the meeting of the Arterial Blood and the Animal Spirits, might raise against the Consequence he draws from the Anatomical Fact just now mentioned ; and he confirms that Fact by some other Experiments.

II. Having endeavoured to prove in the first Part of this Work, that the Motion of the Muscles wholly depends upon the Animal Spirits ; and that the Arterial Blood has no Share in it ; he undertakes to shew by what Mechanism that Motion may be performed. There arises a great Difficulty, grounded on the small Proportion between the Force that moves the Spirits, and the Resistance it must overcome in the Motion of the Muscles. No body can deny, says the Author, that the Force with which the Spirits move is very inconsiderable, since the smallest Impression, for instance that of a Mote upon the Skin, being

being immediately felt, is capable of overcoming that Force, by driving back a Column of Spirits towards the Brain, without which there would be no Sensation. On the other side, one may judge of the great Resistance that must be overcome, by the manner how the Bones are articulated one with another; and how the Muscles are adapted to them; from whence it comes to pass, that the latter cannot raise an indifferent Weight, without exerting a prodigious Strength; as it appears from *Borelli's* Calculations; to which Dr. *Astruc* refers the Readers in part. However, he alledges some Examples; among others, that of the *Deltoid* Muscle; which, to keep up an Arm horizontally situated, and loaded about the Elbow with a Weight of 55 Pounds, must exert a Strength equal to a Weight of 855 Pounds.

To resolve this Difficulty, 'tis necessary to imagine in a Muscle a Structure, that can infinitely multiply the Force with which the Animal Spirits are conveyed into it: The Author goes about it in two Chapters; wherein he lays down several Anatomical, Philosophical, and Geometrical *Lemmas*. He supposes in the first place, that a square Inch contains 36864 muscular Fibres in a direct Situation; and twice as many when they are placed obliquely. 2. That those Fibres are only contracted by their Lateral Dilatation. 3. That each of those Fibres is only a Concatenation of Elliptick Vesicles. 4. That each Vesicle receives the Animal Spirits thro' a small nervous Conduit, that is peculiar to it. 5. That those Spirits exert their whole Strength against all the Parts of the Vesicle; which happen to be equal at the Entrance of the small nervous Conduit; and that one may suppose in the Coats of each Vesicle 900 of those Parts; which are dilated by the whole Force of the Animal Spirits. 6. That the Force which dilates each Vesicle, is to the Resistance that opposes the Dilatation, as the Breadth of that Vesicle is to the half of its Height; &c.



From whence it results, that in the Action of the *Deltoid* Muscle, made up of a Collection of twelve other Muscles, each of which is half an Inch square, and the Fibres whereof have an oblique Situation; each of those Fibres, and each of the Vesicles of which it consists, is in *Æquilibrium* with a Weight of thirty Grains, since the whole Muscle (as has been said) can hold up a Weight of 855 Pounds. But because the Author admits in each Vesicle 900 Parts which are dilated by the whole Force of the Spirits contained in that Vesicle, and because he supposes besides, that the Breadth of the same Vesicle dilated is sub-duplicate of the half of its Height, it follows, that the positive Force of the Spirits, which run in that Vesicle to dilate it, is equal to the sixtieth Part of a Grain; and consequently that the total Force of the Spirits, which contract the *Deltoid* Muscle, is equal to the Weight of eight or nine Drachms. From whence one may easily conclude, that a Power, which naturally cannot hold up above an Ounce, and something more, is enabled by the wonderful Mechanism of a Muscle to counter-balance a Weight of 855 Pounds.

The Author, in order to confirm the truth demonstrated by him with respect to the Motion of the Muscles, viz. That a very inconsiderable Force may overcome a very great Resistance, alledges some Experiments, among others, that of a wet Rope, which shrinking by a mere Introduction of the Particles of Water, raises the most heavy Bodies. He also takes care to shew, in a Table, what Proportion there is between the several Degrees, both of the Dilation which the musculous Vesicles undergo, and of the Resistance of their Coats, and the Effort the Animal Spirits make to dilate them.

III. The last Part of this Dissertation contains four Chapters. In the first, the Author undertakes to justify Nature against those, who might say that she shews little Wisdom and Skill in the Situation and Mechanism

ART. 62, of LITERATURE. 309

Mechanism of the Muscles, which she has disposed in such a manner, that in order to overcome a small Resistance, she must exert a very great Force; that of 855 Pounds (for instance) to move 55. The Author, without much insisting on the Reasons grounded upon the Necessity of that Situation, or the outward Beauty of the Body, which did not allow Nature to take another Course, applies himself to shew that the Interest, Conveniency, and Preservation of the Animal, required she should not use a different Mechanism from that, which she uses in the Motion of the Muscles. For, by that means, she has not only considerably lessen'd the Contraction of the musculous Fibres, and the Dilatation of their Vesicles, but she has prevented too great a Dissipation of the Spirits; and by multiplying the Swiftneſs and Force of their Motion, she enables them to overcome a greater Resistance.

Dr. Astruc shews, in the second Chapter, how the Structure of the Muscles is very proper to preserve the Spirits designed to move them; and that 'tis not without Reason that Nature made their Fibres so small, that they cannot be seen with the best Microscopes. It follows from the prodigious Thinness of the Texture of a Fibre, that the smallest Quantity of Spirits is sufficient to dilate and contract its Vesicles. The Author proves it by some Geometrical Demonstrations.

He endeavours to explain, in the third Chapter, the Relaxation of the Muscles, which, says he, must be ascribed to the Reflux of the Spirits towards the Brain, or to their flowing through the musculous Vesicles. He rejects the first way, which, he thinks, would be attended with some Pain; and rather chooses to keep to the second: He mentions its various Circumstances, and ingeniously explains its whole Mechanism.

Lastly, the Author examines, in the last Chapter, the Experiment of Dr. *Glisson*, whereby that Anatomist pretends to have demonstrated that the Contraction of a Muscle lessens its Bulk. This Extract is sufficient to raise the Curiosity of the Readers: It will be fully satisfied by reading the Book it self.



### A R T I C L E    L X I I I.

A THIRD Extract of the *National Synods* of the Reformed Churches of France. (The second Extract may be seen in Art. LX.)

*The fifteenth National Synod held at Montpellier in the Year 1598.*

**B**Y Virtue of a Decree of the National Synod of *Montauban*, mentioned p. 297 of this Vol. the Ministers preached, all over the Kingdom, against the *Infidelity* and *weak Faith* of many married Men, which had occasioned the *Calamity brought upon them*. Many Husbands, groaning under the Weight of such an Affliction, betook themselves to Prayers and Fasting, in order to drive away the Charm. Their Wives join'd with them in those pious Exercises. But it appears from the following Decree, that this Method had not the desired Effect.

1. " Upon the Question, Whether it be lawful  
" to give a Certificate to those Men, who have a  
" mind to marry out of their Churches, to avoid (*les*  
" *sortileges & les nouemens d'Esquillettes*) being bewitched  
" and disabled from performing the Duties of a mar-  
" ried State? The Synod is of Opinion that such a  
" thing ought not to be granted, and that they shall  
" be

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“ be exhorted not to entertain such Thoughts, which  
 “ proceed from Unbelief or \* Weakness. And there-  
 “ fore all the Faithful are admonished to provide  
 “ themselves with the Word of God, to overcome  
 “ those Illusions by their Prayers, and to shew a greater  
 “ Respect for the Benediction of their Marriage,  
 “ than usually. Pag. 217.

2. This Synod ordered that Widows should not  
 marry again till seven Months and a half after the  
 Death of their Husbands. Pag. 217.

3. A Canon was made by this Assembly, importing  
 that no Book should be printed, without being ex-  
 amined and approved by the Ministers. Pag. 219.

4. It was ordered to desire the Magistrates not to  
 suffer any Jugglers and Puppet-plays, because they raise  
 a vain Curiosity, which occasions the Loss of one's Money and  
 Time. Pag. 219.

5. This Assembly being afraid that betrothed Peo-  
 ple, living in the same House, might contract too  
 great a Familiarity, and encroach upon the Rights of  
 Marriage, made a Decree expressed in these Words.  
 “ It is unbecoming for Christians, that betrothed Peo-  
 “ ple should live in the same House, whilst they are  
 “ not married. Pag. 223.

6. “ Letters shall be written to the Ambassador of  
 “ England, and to Mr. de la Fontaine, Minister of the  
 “ French Church at London, to inform them of the in-  
 “ jurious Books published against our Churches by  
 “ Sutcliffe and Saravia, that they may obtain from the  
 “ Queen that such Books be not made publick in  
 “ England. Pag. 232.

X 4

The

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\* *WEAKNESS* (infirmité) signifiez here *A WEAK FAITH*

*The sixteenth National Synod held at Gergeau in the Year 1601.*

1. It was ordered by this Synod that these Words should be added to the *Discipline* of the Churches. "The Ministers shall not treat any Doctrine in the way of a Scholastick Dispute: They shall not mix other Languages in their Sermons. They shall take a Chapter of the Bible for their Text, and explain all the Verses one after another, and not pitch every Day upon a new Subject, &c. P. 236.

2. The following Words were also added to the *Discipline*. "Disputes about Religion with our Adversaries shall be managed in such a manner, that our Brethren shall not be the Aggressors: And if they are engaged in verbal Disputations, they shall follow no other Rule but the Holy Scripture, and shall not use the Writings of the Ancient Doctors to decide a Doctrine, &c. Pag. 237.

3. "It has been resolved that the Bread and Cup of the Lord's Supper shall not be distributed but by the Pastors and Elders, who shall give them to each Faithful with their own Hands. Pag. 245.

4. "The Churches of *Languedoc* are desired to oppose those Innovations, that have been introduced at Burials, and particularly this, viz. That Maids are carried to their Graves by other Maids, adorned with Flowers and Garlands. Pag. 248.

5. "A Letter shall be written to the Consuls of *Montpellier*, to desire them that those Families, which retired from *Spain* into their City a hundred Years ago and above, be no longer abused and vilified, and even that they be admitted into publick Offices, unless it be forbidden by a formal Statute: In order to preserve Peace and Union among all the Members of the Church, &c. Pag. 249.

*The*

*The seventeenth National Synod held at Gap in the Year 1603.*

1. This Assembly expressed their Abhorrence for the Error of those, who deny that the Active Justice and Perfect Obedience, whereby Jesus Christ fulfilled the Law, is imputed to us unto Righteousness. It was ordered, that those, who had any Office in the Church, should be deposed, if they should obstinately persist in that erroneous Opinion. Pag. 257, 258. See the two following Articles in the same Page 258.

2. It was decreed by this Synod, that the Article concerning *Antichrist* should be inserted in the CONFESSION OF FAITH, in these Words. " And  
 " because the Bishop of Rome having erected a Monarchy in *Christendom*, by ascribing to himself a  
 " Power over all Churches and Pastors, has raised  
 " himself so far as to call himself God, to pretend to  
 " be worshipped, to boast of having a full Power in  
 " Heaven and on Earth, to dispose of all Ecclesiastical  
 " Matters, to decide Articles of Faith, to explain the  
 " Scripture according to his Will, to make a Trade  
 " of Souls, to dispense from Vows and Oaths, to appoint a new Worship of God; and for what concerns  
 " Policy, to trample upon the lawful Authority of the Magistrates, by taking away, giving, and transferring Kingdoms \*: We believe and maintain that  
 " he is (*proprement*) truly ANTICHRIST, and the  
 " Son of Perdition, foretold in the Word of God,  
 " under the Emblem of a Whore arrayed in Purple,  
 " sitting upon the seven Mountains of the great City,  
 " which reigned over all the Kings of the Earth; and  
 " we expect that the Lord will consume him with  
 " the Spirit of his Mouth, and utterly destroy him by  
 " the

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\* I wonder this Synod did not reckon Persecution on account of Religion among the Characters of Antichrist. See a remarkable Saying of Pope Clement VIII. relating to this Subject, in the second Volume of these Memoirs, pag. 63.

“ the Brightness of his coming, as he has promised,  
 “ and already begun to do.    *Pag.* 258, 259.

3. “ Upon the 31st Article (*of the Confession of Faith*)  
 “ this Question being debated, Whether it be pro-  
 “ per, when the *Vocation* of our first Pastors comes to  
 “ be treated of, to build the Authority they had to  
 “ reform the Church of *Rome*, upon their *Vocation* in  
 “ that Church? The Assembly declares that it ought  
 “ to be grounded, (according to the first Article,) upon  
 “ the *Extraordinary Vocation*, whereby God moved  
 “ them inwardly to that Ministry, and not upon the  
 “ ordinary and corrupt *Vocation* of Popery.    *Pag.* 259.

4. “ Upon the 11th Article of the same Chapter  
 “ (*of the Ecclesiastical Discipline*) all Provincial Synods,  
 “ *Colloques*, and Consistories, are enjoined, upon pain  
 “ of being severely censured, to have an Eye upon  
 “ those, who departing from such Expositions as are  
 “ consonant to the Word of God, run into those of  
 “ the Fathers, or Schoolmen, enlarging upon Alle-  
 “ gories, intermixed with Philosophical Discourses,  
 “ and quoting the Fathers in the Pulpit; and likewise  
 “ upon those, who in *Lent*-time, or on the like Occa-  
 “ sions, preach upon the same Texts as the *Papist*  
 “ Preachers.    *Pag.* 260.

9. “ A Letter shall be written to the Pastors and  
 “ Professors of the Church of *Geneva*, to desire them  
 “ not to send Students of Divinity to their Villages, in  
 “ order to administer the Sacraments, before they  
 “ have received the Imposition of Hands, especially  
 “ those Scholars, who are to be employed in this  
 “ Kingdom; because such a thing is contrary to the  
 “ Discipline of our Churches, and the *Practice* of the  
 “ *Ancient Christians*, and because we are already sensible  
 “ of some Inconveniences arising from it.    *Pag.* 264.

’Tis observable that those, who (I speak in general)  
 make no account of the *Practice* of the *Ancient Christians*,  
 when it is inconsistent with their Opinions, do seldom  
 fail to insist upon it, when it is favourable to them.  
 The

The same may be said of the *Doctrine of the Ancient Christians*.

10. " Upon a Remonstrance made to this Synod  
 " that many, both Pastors and private Persons of our  
 " Churches, are molested, because they call the Pope  
 " *Antichrist*, either in publick or in private Conversa-  
 " tions: The Assembly having protested that it is our  
 " common Belief, that the Pope is *Antichrist*, and one  
 " of the *chief* Reasons of our Separation from the  
 " Church of *Rome*, grounded upon the Holy Scripture,  
 " confirmed by our Predecessors, and sealed with the  
 " Blood of many Martyrs; all the Faithful, both  
 " Pastors and others, shall be exhorted to persevere  
 " constantly in that Profession, and to make a free  
 " and holy Confession of it. To that end the said  
 " Article shall be inserted in our *Confession of Faith*, and  
 " the Deputies General of our Churches, who reside  
 " at Court, are enjoined to beseech His Majesty not  
 " to suffer his Officers of Sovereign Courts, or others,  
 " to deprive us of the Liberty he gives us to make a  
 " free Confession of our Belief, by molesting several  
 " People upon that account, &c. *Pag. 272.*

11. " Upon the Question proposed by the Brethren  
 " of *Xaintonge*, Whether it be lawful for a private  
 " Person to appropriate to himself a Place for his Bu-  
 " rial, with Pillars raised upon it, or other Orna-  
 " ments? . . . . The Assembly is of Opinion, that  
 " every body ought to keep to the Simplicity of the  
 " *Ancient Christians*, without appropriating any thing  
 " to himself; and that we ought to testify our Com-  
 " munion with the Saints in our Death, as we desire  
 " to be made Partakers of it at the Resurrection.  
*Pag. 273.*

12. " Upon this Question, Whether it be lawful to  
 " take an Oath to the Magistrate, by laying the Hand  
 " upon the Bible? The Assembly being of Opinion  
 " that such a Ceremony is of a dangerous Consequence,  
 " declares it ought not to be practised; and that one  
 " must be contented to lift up the Hand. *Pag. 274.*

13. " The



13. " The Provinces are enjoined to make a Collection of the Memoirs and Acts of the most remarkable things, that have happened within these fifty Years ; and to send them to Mr. d' Aubigné in Poitou, who is writing the History of our Time. Pag. 281. "

14. " The little Book of the late M. la Vallée, containing the History of a Demoniack, shall be read and examined by the Synod of Xaintonge, to be printed if they think it fit. Pag. 282. "

I am sorry I can give no Account of that Book : It was perhaps a very curious Piece.

See the fourth Extraß in Art. LXXIII.



## ARTICLE LXIV.

### LEIPSICK.

THE Count de Herberstein, famous for his great Skill in Geometry, has published the following Book.

*Diatome Circulorum, seu Specimen Geometricum, quo Lunularum, Curvilinorum aliorumque Spatorum proportionales demonstrat Ferdinandus Ernestus Comes ab Herberstein. Vetro-Pragæ. 1710. in 8vo.*

### HELMSTAD.

M. Boehmer, Professor of Politicks and Eloquence in this University, has collected and published all the Epitaphs and other Monuments of this City. Inscrip-

*Inscriptiones Sepulchrales Helmstadienses, una cum Monumentis ceteris collectæ, editæque cura ac studio Justî Christopheri Boebmer, Polit. & Eloq. Professoris. Helmstadii, 1710. in 8vo.*

The same Professor designs to publish the Lives of the Professors of *Helmstad*.

## P A D U A.

**A** Small Book of four Sheets in 8vo has been lately published against M. *Garofalo's* Reflexions upon the *Hebrew Poetry*. (See the first Vol. Art. XXIV.) A Jewish Physician is said to be the Author of it. This Book has been printed without a Date, and without the Name of the Place where it has been published. The Author has thought fit to conceal himself under the fictitious Name of *Bernabo Scacchi*.

*Squarcio di Lettera del Dottor Bernabo Scacchi sopra le Considerazioni del Signor Biagio Garofalo intorno alla Poesia degli Ebrei.*

This Fragment of a Letter is dedicated to the famous M. *Magliabecchi*. The Author dissents from M. *Garofalo* in several things. He denies that Words are disposed in a more natural Order in the *Hebrew Language* than in any other Tongue. He says the *Jews* had excellent Musicians; for which he quotes 1 Chr. XVI. 22. *Eusebius Demonstr. Evang. Lib. XII. Cap. 16.* & *Philo de Vita Contemplativa*. He maintains that the *Hebrew Poetry* did not consist in rhymed Verses, as M. *Garofalo* will have it; nor in a certain Measure, like that of *Greek* and *Latin Verses*; but in a certain Number of Words, which the Singers read in as little time as one may read an *Hexameter* or *Pentameter Verse*.

MODENA.

## M O D E N A.

**M.** *Muratori* is preparing a new Edition of *Petrarch*. This Edition will come out with the Notes of the Editor, and those of *Alessandro Tassoni* upon that Poet.

## L E Y D E N.

**M.** *Nilant* has published a new Edition of the two following Treatises; that were grown very scarce.

*B. Balduini Calceus Antiquus & Mysticus; & Jul. Nigronus de Caliga Veterum. Accesserunt ex Cl. Salmasii Notis ad Librum Tertulliani de Pallio, & Alberti Rubenii Libris de Re Vestiaria, Excerpta ejusdem Argumenti. Omnia Figuris aucta & illustrata Observationibus Job. Frederici Nilant. Lugduni Batavorum, 1711. in 8vo.*

This new Edition of those two Tracts will be the more acceptable to the Publick, because they have not been inserted in the *Thesaurus Antiquitatum Romanarum*. The Notes of *M. Nilant* are very Learned: Not contented to explain his Authors, he takes notice of their Mistakes, and criticizes them with great Judgment in several Places.

## A M S T E R D A M.

**A** New Treatise of Natural Philosophy, written by *M. Mays*, Professor of the Mathematicks at *Franker*, has been lately printed here with this Title:

*Elementa Physices Methodo Mathematica demonstrata. Quibus accedunt Dissertationes duae: Prior de causa Soliditatis Corporum; Posterior de causa Resistentiae Fluidorum. In 4to.*

## A R T I C L E



## ARTICLE LXV.

ADDITAMENTUM ad Observationum selectarum ad Rem Literariam spectantium Tomos Decem. 1710.

That is,

*A Supplement to the ten Volumes of Select Observations relating to Learning. 1710. in 8vo. Pagg. 383.*

THE *Select Observations*, commonly called *Observationes Hallenses*, published at *Hall* in ten Volumes in 8vo, at several times, were made by several Hands, and printed under the Direction of M. Thomasius, Professor of Civil Law in that University. 'Tis said that the Persons concerned in that Work do not design to go on with it; and that this *Supplement* will be the last Piece of that kind. It consists of fourteen Observations, or rather Dissertations.

I. The first is entitled, *De usu & abusu Mechanismi in Corporibus Animantibus*.

II. The Title of the second runs thus: *Appendix sive Commentatio Juridica ad L. Quisquis C. ad L. Jul. Majest.*

III. The Author of the third Dissertation undertakes to shew, that there are no irregular Verbs in the Greek Tongue. *Quod apud Græcos non sint Anomala*. To prove it he observes 1. That a Verb is said to be regular when it follows the common Rule. The Verb  
τιθημι

τύπτω is the common Rule; and therefore, says he, all Greek Verbs, that are formed like the Verb τύπτω, ought to be looked upon as regular, though the Characteristick be changed in some Tenses, and notwithstanding the Contraction of some Verbs, &c. 2. Those Verbs, that are commonly thought to be irregular, are not so. In the first place, the Present and Imperfect Tenses of those Verbs must needs be regular; since they are formed like the Verb τύπτω. Thus λαμβάνω, capio, εις, ει, &c. is conjugated like τύπτω, εις, ει, &c. And the Imperfect Tense ἐλάμβανον, εις, ει, &c. agrees with the Imperfect ἔτυπον, εις, ει, &c. The same may be said of the Present Tense of δέλω, volo, εις, ει, &c. and the Imperfect ἔδελον vel ἠδελον, Attic. εις, ει, &c. and of ἔχω, habeo, εις, ει, &c. and the Imperfect εἶχον, εις, ει, &c. And so of all other Verbs, except the Verbs in μι. 3. As for the other Tenses of those Verbs that are called irregular, it ought to be observed that they are derived from an ancient Root, that was formerly in use; and then they will be found regular. Thus from the old Root σχέω, habeo, proceeds Futur. 1. σχήσω, Perfect. ἔσχηκα, Perfect. Pass. ἔσχημαι. Aor. 1. ἔσχεθην. Futur. 1. σχεθήσομαι. The Futur. 2. Aor. should be σχῶ, from whence comes the Aor. 2. ἔσχον. To proceed in the Author's own Words: "Ab antiquo Themate λήβω, capio, est Futurum 1. λήψω. Perfectum λέληθα. Perfectum Passivum λέληθαι. Futurum 2. Aor. λαβῶ, hinc Aor. 2. ἔλαβον. Aor. 2. Med. ἐλαβόμην. Ab antiquo μαθέω, discō, est Futurum 1. μαθήσω. Perfectum μεμάθηκα. Futurum 2. μαθήσῃ. & hinc Aorist. 2. ἔμαθον." 4. Those Verbs, that want some Moods, Tenses, or Persons, ought not to be called irregular, but defective or imperfect. The Author confirms his Opinion by the Testimony of Michael Neander, a very learned Man, who, in his *Erotemata Græcæ Linguae*, makes no mention of any irregular Verbs, and expresses himself thus: *Rarum Verbum est apud Græcos, quod omnibus suis Temporibus absolutum, non indigeat aliquo tempore, ab alio Themate mutuando: è diverso rarissimum Anomalon, quod saltem unicam Personam absque Analogia conficiat.*

These

These Observations will not be new to those, who have reflected upon the *Greek* Tongue; or read the best Grammars, especially that of *Caninius*, a most excellent Grammarian; but they may be of some use to others: It is highly probable that the Knowledge of the *Greek* Tongue would be more common than it is, if our Grammars were not clogged with so many needless Rules and chimerical Irregularities, whereby young People are discouraged from learning that beautiful Language; which makes the most considerable part of Literature.

IV. In the fourth Dissertation, entitled *De Divinatione Joseph per Scyphum*; the Author endeavours to explain these Words of *Genesis*, Chap. XLIV. v. 5. *Is not this it, (the Cup) in which my Lord drinketh, and whereby indeed he divineth?* Few People will approve his Conjecture: He says, that *Joseph*, sitting down at Table, had his Silver-Cup in his Hands, whenever he designed to foretel things to come, or to exert the Faculty of Divination, which God bestowed upon him. Whilst he was musing upon those things, he moved his Cup several ways, looked upon it, turned it round, &c. From whence all the Servants, who waited upon him, concluded that *Joseph* was a great Diviner by virtue of his Cup. Accordingly, says our Author, when his Steward overtook his Brethren, he told them, *Is not this the Cup, in which my Lord drinketh, and whereby indeed he divineth?*

V. The fifth Dissertation runs upon the Uncertainty of History, *De Incertitudine Historica*. I shall give the Substance of that Discourse, without adding any thing to it.

History, says the Author, is not capable of any Demonstration, and is only built upon Probability, of which there are *three Degrees*. The *first* concerns all those Facts, that are so highly probable, that no solid Argument can be alledged to the contrary: They af-

ford a moral Certainty, which fully convinces us of the Truth of them. Thus, for instance, no reasonable Man can deny that *Cæsar* made War with *Pompey*, and *Charlemagne* with the *Saxons*; that *Henry IV.* King of *France*, was excommunicated by *Pope Gregory XIII.*; and that the same Prince was engaged in private Amours. The Scepticks themselves will not raise any Difficulty about such general Facts. There are other Facts, that are indeed probable; but some plausible Objections may be made against them: However, if those Objections be duly considered, they will not appear sufficient to make one doubt of them. This is the second Degree of historical Probability. Thus, for example, 'tis more probable that the Emperor *Charles V.* undertook the War of *Smalcalde*, to deprive the States of their Liberty, than to punish those, who opposed his Authority, though he made use of this Pretence. 'Tis more probable that the same Emperor resigned the Empire and all his Kingdoms, because he was weary of his ill Fortune, than out of Devotion, and to live a quiet Life, &c. 'Tis more probable that *Henry VIII.* resolved to divorce his Consort, not so much out of a Scruple of Conscience, as because he was weary of her. Some historical Facts afford a third Degree of Probability, which is counter-balanced by so many Reasons equally probable, that the Readers find themselves puzzled, and obliged to suspend their Judgment. Thus, one may dispute on both Sides, whether there ever was a *Pope Joan*. The different Account we find in Historians of *Mary Queen of Scotland*, makes it very difficult to judge of the Matter. The last Designs of *Wallenstein* were so intricate, that Chancellor *Oxenstiern* himself confessed, he could never dive into the Bottom of them.

It is with historical *Phænomena* as with those of Nature. We see the Effects of natural Powers; but their Causes are unknown to us. In like manner we see Wars and Alliances, Kingdoms that flourish and decay, &c. but we are ignorant of the true Causes and secret Springs of those Events. *Queen Elizabeth* could never

never be persuaded to marry: 'Tis in vain to pretend to know the reason of it. *Philip II.* King of *Spain*, confined his eldest Son *Don Carlos* to a Prison, where he died: 'Tis not known what Crime he was guilty of, and whether his Father exercised too great a Severity upon him. *Charlemagne* was engaged in many bloody Wars with the *Saxons*: Who can tell whether he did it out of Ambition, or, as he pretended, out of Zeal for the Propagation of the Christian Faith? Every body knows that *Gustavus Adolphus* died near *Lutzen*; but the Circumstances of his Death are variously reported. Few People are ignorant of the Reasons why the King of *Sweden* made War in *Germany*; but 'tis not known yet why the Elector of *Saxony*, who was the most considerable Prince among the Protestants of that Country, could see what passed in *Germany* and *Bohemia* against the Protestants without shewing any Concern for it; and why he did not side with the *Swedes*, till he found it necessary to defend his own Country.

The Uncertainty of History is chiefly to be ascribed to the Partiality of Historians. Most of them make it their Business to write Invectives or Panegyricks. Few imitate *Thucydides*; whereas many tread in *Sandoval's* Steps. *Thucydides* is to be commended, because he not only observes the Faults of the Emperor *Charles V.* but at the same time takes notice of his Virtues. On the contrary, *Sandoval* shews himself to be an extravagant Flatterer: He endeavours to derive the Genealogy of that Prince from *Adam*: He is so ridiculous, as to alledge the Encomiums bestowed upon him by several learned Men in their Epistles Dedicatory, as a Proof of his great Virtues; and does not scruple to affirm that the Sun stopt in Favour of that Emperor, during the Battel of *Mulberg*. *Eusebius*, *Eginhartus*, *Paulus Jovius*, President *Gramond*, &c. ought to be reckoned among flattering and partial Historians.

The *Greek* and *Roman* Historians highly commend the most inconsiderable Actions of their Countrymen, but



take no notice of their Injustice and Imprudence. The noble Exploits of the *Barbarians* do not appear in their Histories. If we had some Histories written by the latter, we should perhaps less admire the *Greeks* and the *Romans*. The *Greek* Writers of the *Roman* History, such as *Dionysius Halicarnassensis*, *Dion Cassius*, *Polybius*, *Herodian*, &c. are more credible, because they are more sincere. However, some Distinction ought to be made between the *Latin* Historians. If *Livy*, *Velleius Paterculus*, *Florus*, and others, discover a great Partiality; *Tacitus* and *Suetonius* appear more sincere and impartial. *Quintus Curtius* is an extravagant Panegyrist; for which he has been justly censured by *M. le Clerc*. *M. Perizonius* undertook to vindicate that Historian against that learned Man, but did not succeed in his Attempt.

The Flattery of the Writers of Histories increased in the following Ages. The Monks and the Secular Clergy, setting up for Historians, cried up those Princes who bestowed Riches and Honours upon them, though never so vicious, and ignorant of the Art of reigning. On the contrary, they made it their business to give an ill Character of those who kept a watchful Eye over them, and did not persecute good Men falsely accused of Heresy.

The Partiality of several Historians discovers it self in a particular manner, by extolling the Antiquity of their own Nation. *Olaus Rudbeckius*, Professor of Physick in the University of *Upsal*, has eminently distinguished himself upon that Account, by his Book entitled *Atlantica, seu de vera Japheti posterorum sede ac patria*. If one may believe that learned Man, *Sweden* is the first Country that was inhabited after the Deluge. The famous *Atlantica*, mentioned by *Plato*, is no other than *Sweden*. What *Homer* says of the Isle of *Ogygia*, ought to be understood of that Country. The *Fortunate Islands*, and the *Gardens of the Hesperides*, must be looked for in *Scandinavia*. The *Argonautæ* sailed into *Sweden*. The *Swedish* Language is the most ancient; and the *Greeks* borrowed their Letters from the *Swedes*, &c.

Some

Some Historians are mercenary Writers. *Thuanus* informs us, that *Paulus Jovius* received a yearly Pension from *Francis I.* The Constable *Montmorency* ordered his Name to be struck out of the List of Pensioners, after the Death of *Henry II.* which *Jovius* resented to such a degree, that he very much inveighed against the Constable in the thirty first Book of his Histories. Every body knows that *Baronius* and *Pallavicini* were made Cardinals; the one for writing the Annals of the Church, and the other for composing the History of the Council of *Trent*; two Works written with great Partiality. But is there any Writer who does not favour his own Sect? The Protestant Historians are not free from that Fault: And because Religion has a great Influence upon Men, Partiality does much more prevail in Ecclesiastical History than in any other. This might afford Matter for a long Digression; but such a Parallel would be too odious.

The Hatred and Animosity of several Historians are also a great cause of the Uncertainty of History. Every body knows how many Calumnies have been vented by the *Roman Catholics* against *Luther* and *Calvin*. The Protestants, on the other side, are too apt to believe many things disadvantageous to the Church of *Rome*. To give some Instances of it: 'Tis said that Pope *Leo X.* spoke these Words to Cardinal *Bembo*, upon his alledging a Passage of the Gospel: *Quantum nobis nostrisque ea de Christo fabula profuerit, satis est omnibus seculis notum.* This is to be found in *Mornæus's Mystère d'iniquité*, Page 584. A vast Number of other Writers, after *Mornæus*, have inserted the same Passage in their Writings, without quoting any Author for it but *John Bale*, an *Englishman*. The Testimony of such an Author can be of no weight upon such an Occasion. As the *Roman Catholics* would make themselves ridiculous, if, in order to prove an historical Fact disadvantageous to the Protestants, they should quote a Writer, who foosook the Protestant Religion to embrace theirs; in like manner, the Protestants cannot, according to the

Rules of Equity, alledge the Testimony of *John Bale*, who, being a *Carmelite*, turned Protestant, and writ several Books against the Church of *Rome*.

We read also in several Protestant Authors, that Pope *Julius II.* being ready to enter upon a military Expedition, spoke these Words: *If St. Peter's Keys will not do, let us make use of St. Paul's Sword.* Many Writers have quoted this Saying from *Mornæus's Mystery of Iniquity*, a Book which contains many things, that will not bear a severe Examination. The only Author quoted by *Mornæus*, is *Gilbertus Dacherius*, a Native of *Aigueperse* in *Auvergne*, whose Epigrams were published at *Geneva* in 1538. The Epigram relating to *Julius II.* runs thus:

*In Gallum, ut fama est, bellum gesturus acerbum  
Armata educit Julius arte manum.  
Accinctus gladio, Claves in Tiberidis amnem  
Projicit, & sævus talia verba facit:  
Quum Petri nihil efficiant ad proelia Claves,  
Auxilio Pauli forsitan Ensis erit.*

*Hotoman* ( in his *Fulmen brutum* ) quotes *Arnoldus Ferronus*, Catholick Writer, who mentions this Story in the Life of *Lewis XII*; but he does it in a doubtful manner; *Quin vulgatum est*, says he, *jocone confiso an vero*, &c. and therefore *Hotoman* should not have cited that Historian. The Quotations, alledged in controversial Books, ought to be carefully examined.

Here the Author of this Dissertation imparts to the Publick a Conjecture, that came into his Mind, as he was reading the Life of *Charles the Big*. 'Tis commonly said \*, that this Prince, being weak in his Body and Mind, was forsaken by his Subjects upon that account. But the Author thinks his Misfortune ought

to

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\* *Vid. Chron. Reginonis Promienis Lib. II. ad ann. 888. in Tomo Freheriano.*

to be ascribed to the Clergy, whom he had exasperated. That Prince expelled *Luidwerdus*, Bishop of *Verceil*, whom he suspected to be too familiar with the Queen. *Hinc ille lachrymæ*, says our Author. For, was it not a very heinous Crime, to entertain such Thoughts of a holy Man, of a Bishop? The Queen proved her Innocence, by touching some red-hot Plow-shares, according to the superstitious Custom of that Time. It was an easy thing for her to rub her Hands with an Ointment that was Proof against Fire, as we see it daily practiced by Jugglers. Such Tricks were not unknown to the Clergy; who by that means had a great Influence upon the People. Thus every body believed that the Queen and the Bishop were innocent, and looked upon the King as an unjust and impious Man. Whereupon he was dethroned at the Instigation of the Clergy, who found it necessary for their Honour to spread a Report that he was a Lunatick, and consequently not qualified to reign any longer. *Patet hinc*, says our Author, *quid efficere queant calumnie Historicorum, præsertim si Clerici sint.*

Malice and Calumny do more contribute to the Uncertainty of History, than the most shameful Flatteries. The Arts of a flattering Historian may easily be discovered without any great Judgment; for he represents Men, not such as they are, but such as they should be; and forms to himself an Idea of Virtue and Perfection that exist no where. But an Historian, well skilled in the Art of slandering, will easily be credited; for Men are naturally more inclined to believe the Faults of others, than their good Qualities. Besides, Flatterers are looked upon as Men of a servile Spirit, and very much despised; whereas a cunning Satyrists imposes upon the Reader, who fancies that his bold way of writing proceeds from his Love for Truth, which makes him lay open the Faults of great Men. *Sed ambitionem Scriptoris (says † Tacitus) facile averferis:*

*Obtestatio & livor pronis auribus accipiuntur. Quippe adulationi sedum crimen servitutis, malignitati falsa species libertatis inest.* Though Tiberius and Nero were far from being good Princes, yet many things have been said of them, that are either false or excusable. Trajan is very much commended; and yet, not to mention his Drunkenness, he did many imprudent things. These Words, *Accipe hunc Gladium, si recte imperavero, pro me; sin male, contra me*, spoken by that Emperor to a Centurion, when he delivered his Sword to him, are commonly alledged as a remarkable Instance of his Clemency: But, according to our Author, nothing could be more imprudent. By that means, says he, Trajan made that Centurion his Judge, and even his Emperor. He adds, that the great Liberality of that Prince to the Learned was the Reason why they bestowed so many Encomiums upon him.

Fear is another Cause of the Uncertainty of History. Many Historians are afraid of speaking the Truth, and frequently disguise Matters of fact. *Boccalini* and Father *Paul* knew by their own Experience, how dangerous it is to write sincerely. *Camden* did not think fit that the second Part of his History should come out in his Life-time. The last Part of *Thuanus's* History would perhaps have been lost after his Death, if the Author had not put a Copy of it into the Hands of *George Michael Lingelheim*; for the Executors of his Will were afraid of publishing it. *Procopius* declares in the beginning of his *Secret History*, that he durst not write a true History of *Justinian* and *Theodora*, whilst they were alive.

Historians relate many things, of which they are not sufficiently informed, or only grounded upon a common Report. Those, who write the History of ancient Times, follow the old Historians; and it is no easy thing for them to distinguish Truth from Falshood. The wisest Men are not free from Prejudices; and therefore it is not to be expected that any Historian should write with a perfect Impartiality. Besides, no Historian,

rian, though never so sincere, can get a sufficient Knowledge of all Circumstances; and yet the Ignorance of a small Circumstance may occasion a great Error in History. Nay, the very Archives, out of which some Historians fetch their Materials, are not always to be depended on. It was in vain for *Pallavicini* to appeal to the Archives of the *Vatican*, when he writ against Father *Paul*: His History of the Council of *Trent* was not looked upon as more authentick on that account.

It is also to be observed, that Historians do very much differ in their Accounts of the same Events. Every Historian writes for the Glory of his Country, and strives to raise it above others. If the *Carthaginians* had writ a History of the *Punick War*, we should find in it many things contrary to what we read in *Livy*. If *Ambiorix*, or some other General of *Gaul*, had transmitted to Posterity some Memoirs, like those of *Cæsar*, they would afford us a new Example of Historical Contradictions. The Author concludes, that a wise Man will read History, not so much to be exactly informed of the Truth of former Events, as to know the Character of Historians, and to get a more perfect Knowledge of human Nature, whereby he may be able to form to himself some Rules for the Conduct of his Life.

VI. The *Lion*, that was killed by *Samson*, makes the Subject of the sixth Dissertation. *De Leone à Simsone dilacerato*. We read in the Book of *Judges*, Chap. XIV. vers. 5, 6. That *Samson went down, and his Father and Mother, to Timnath, and came to the Vineyards of Timnath: And behold a young Lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a Kid, and he had nothing in his hand*. The Author, in order to shew that *Samson* killed that *Lion* without any Miracle, makes the following Observations. 1. That *Lion*, says he, was a young one; and therefore *Samson* did not want a miraculous Power to kill him. 2. He quotes some Heathen Authors, who inform us that those Animals have been killed by several

several Persons: To which he adds, that according to *Pliny* (*Hist. Nat. Lib. VIII. cap. 16.*) the Lions of Syria are neither so bold nor so strong as those of Europe.

3. If it be objected, that the sacred Writer says the Spirit of the Lord came upon Samson; he answers, first, that whatever Men do through the Spirit of God, cannot be said to be miraculous and supernatural: Secondly, that these Words, *the Spirit of the Lord*, (*ronah Jehovah,*) ought to be understood in this place, as they are in several others; where *ronah* signifies the Mind, and the Word *Jehovah* added to it, something great, extraordinary, most excellent and powerful. Wherefore he takes the Sense of that Passage to be this, *viz.* that *Samson* through the Greatness of his Mind felt an Impulse, which moved him to fall upon the Lion, and tear him in pieces. To confirm this Explication, he concludes his Discourse with these Words: “ Et si hoc loco per *Jehovah ronah* Spiritum S. intellexeris, tu videris deinceps, quid iste in *Simone* Scottatore permanere, cum capillis abscindi, & cum iisdem rursus succrescere potuerit? Item quid tandem ex illo Spiritu *Sauli* facturus sis, qui i *Sam. XVI. 14.* appellatur *malus Spiritus*, & tamen capite eodem, v. 23. alibique *Spiritus Dei*, item *Spiritus de Deo* expresse dicitur.

See the Continuation of this Extract in Art. LXXV.



## A R T I C L E   L X V I .

### F R A N C F O R T .

**T**H E following Book has been printed here.

*Isaaci Volmari L. B. de Riedem Diarium, sive Pro-*  
*tokollum Actuum publicorum Pacis Monasteriensis & Osnabru-*  
*gensis. Francofurti, 1710. in Fol.*

*Isaac*

*Isaac Volmar*, Doctor of the Laws, Counsellor to the Archduke *Ferdinand Charles*, and President of his Chamber, was one of the Emperor's Plenipotentiaries at the Peace of *Westphalia*. He died in the Year 1662. *Wierquefort*, in his *Treatise of the Ambassador*, says, he was one of the ablest Ministers who assisted at the Peace; and commends him for his Learning and great Humanity, and his other Virtues.

These Memoirs, in which *Volmar* carefully inserted the most remarkable things that happened at *Münster* and *Osnabrug*, begin in September 1643. and end in January 1648. He relates, among other things, with what Reluctancy the Catholics consented to the Demands of the Protestants, relating to the Bishopricks of *Minden* and *Osnabrug*. *Volmar* himself did mightily insist upon their being restored to the Catholics. He said, the Protestants were already possessed of fifteen Bishopricks, and six Prelatures of the Empire, besides a vast Number of other ecclesiastical Preferments; and that the Catholics were willing to yield them all up to the Protestants for ever, excepting only those two Bishopricks. He added, that such a Restitution was the more reasonable; because, were it not for the *Swedes*, the Protestants would have been obliged to restore all. But *John Adler Salvius*, the *Swedish* Plenipotentiary, answered, That such a thing could not be done; adding, that *Francis William*, Bishop of *Osnabrug*, was so generally hated by the Inhabitants, that they often intreated the Protestant Ambassadors, with Tears in their eyes, not to suffer that they should fall again under his Power, since no Good could be expected from a Man, who had bound himself by an Oath to extirpate the Hereticks. The *French* Plenipotentiary, who assisted at that Conference, was very pressing upon the *Swedish* Ambassador to make him desist from that Pretension: He represented that the Queen of *France* was very much afflicted, considering how great a Loss the Catholic Church would sustain, by reason of the Alliance of *France* with *Sweden*. The *Swedish* Plenipo-



Plenipotentiary replied, That the Alliance made with *France* imported in exprefs Words, that all things should be restored to the same State they were in, in the Year 1618. when the Protestants were already possessed of both Bishopricks,

Afterwards the Catholics offered a Sum of Money to the Protestants, if they would yield up those Bishopricks. Whereupon *Salvius* said, That such a thing did not become Protestant Princes; That it was a shameful Proposal, and every body would say, that Religion and Liberty of Conscience had been sold; That the Citizens had writ a Letter to the Queen of *Sweden*, so full of Complaints, that she could not forbear weeping; and that she sent Orders to her Plenipotentiaries, not to consent by any means to the Restitution of the two Bishopricks. He further said, that the Day before, some Officers of the Bishop of *Osna-brug*, hearing the Protestants sing in their Church, did not scruple to say, that such a bellowing would not last long: Which being reported to the Senate, the Consuls went immediately to the *Swedish* Ambassadors; and falling upon their Knees, intreated them not to deliver them up into the hands of *Francis William*; so they called the Bishop. *Volmar* answered, That he did not plead for the Person of the Bishop, but for the Catholics; and that the Bishop himself had declared he was willing to resign his Bishoprick, provided the Chapter should be at liberty to chuse his Successor. But *Salvius* positively said he could not recede from the Queen's Orders. At last, Count *d'Avaux* joined with the *Swedes*, though not without great Difficulty; inso-much that when the Clause relating to ecclesiastical Affairs was presented to him to sign it, he said, *Would to God I had never learned to write.* Nevertheless the Catholics were still in hopes of getting one of the Bishopricks. They offered the Elector of *Brandenburg*, for the Bishoprick of *Minden*, the Balliages of *Schaumburg*, which the House of *Cassel* demanded. Upon the Elector's Refusal, they offered the same Balliages to the House of *Brunswick-Lunenbourg*, if she would give over  
the

the Alternative for the Bishoprick of *Osnabrug*. Which being refused, this Affair was at last determined, as we read in the Peace of *Westphalia*.

## P A R I S.

**A**N anonymous Author has undertaken to confute the Principles of the Alchymists concerning the Philosophers Stone.

*Examen des Principes des Alchymistes sur la Pierre Philosophale.* Paris. 1711. in 120.

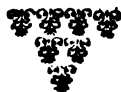
The Alchymists pretend that it is possible to find out a Subject proper to receive, by the help of Art, a Virtue that can digest the Mercury of those Metals, which are called Imperfect, and give it a Fixedness and Tincture, whereby it will become true Gold. They applied themselves to that Enquiry, because they believed that Metals have not acquired their Perfection, and that Nature designing to change them into Gold stoppt in her Progress: For they pretend that Gold is the only thing that is perfect in the metallick kind. Wherefore their Design is to finish in those Metals what Nature began to do. The Author confutes that Principle. He affirms that Gold is not more perfect than other Metals. To prove it, he observes that the Perfection of a thing consists, either in being able to multiply it self, or in being the Invention of Nature; or in being of some use with respect to the State of pure Nature: But, says he, none of those Qualities are to be found in Gold. 1. He maintains that Gold does not multiply itself more than other Metals; and that it neither has nor can have any Seed. 2. He pretends that Gold and Silver were not more particularly designed by Nature than other Metals. 3. He affirms, that Metals are not necessary in the state of pure Nature: If *Adam*, says he, had preserved his Innocence, Gold and Silver, and all the other Metals, would have been of no great use. He adds, that if we consider the State of Man after his Fall, Gold and Silver will  
appear

appear very inconsiderable; since the Instruments necessary to human Life cannot be made with those ~~Metals~~ Metals, as they are made with Iron.

The Author proceeds to shew that Generation is performed quite another way than the Alchymists fancy, who believe that a Male, and a Female, and Putrefaction have a share in all Generations. He says that Generation is only the first Extension of the Parts of an *Individuum*, that is already organized; which cannot agree with Putrefaction, whereby that Disposition of Parts would be wholly destroyed.

The Alchymists pretend that *Art*, when added to *Nature*, may produce a second Generation in Metals: They alledge several Examples to prove it. But the Author shews the Insufficiency of those Examples; and, in the next place, examines and confutes what the Alchymists say of a *Quintessence* or pure *Fire* which purifies every thing, and with which Mercury may be digested. This *Quintessence* is so much cried up by them, that they promise to cure with it the most desperate Diseases, to make old People young again, &c.

Lastly, since the Alchymists pretend that Metals may be carried to a Degree of Perfection unknown to us; the Author says they must shew that such a thing has happened heretofore; it being the best Method to prove the Possibility of it.





## ARTICLE LXVII.

DEFENSE des Saints Peres accusez de Platonisme. A Paris, chez le Conte & Montalant, Quay des Augustins, près la rue Pavée, à la Ville de Montpellier. 1711.

That is,

*A Defense of the Holy Fathers charged with Platonism. Paris, 1711. in 4to. Pagg. 640.*

I Designed to go on with my Account of the Supplement mentioned in Article LXV. but I rather chuse to insert here the following Extract of the *Defense of the holy Fathers charged with Platonism*. That Book is newly come out at Paris: The Subject of it is both curious and of great importance; and therefore I thought the Publick would be better pleased with it than with any thing else.

This \* Work is a new Production of Father Balus, Author of the *Answer to the History of Oracles*. It is divided into four Books. In the first, the Author shews, that the Fathers were not bred up in Plato's Philosophy. In the second, he undertakes to prove that they never followed the *Platonick* Philosophy upon any Doctrine whatsoever. He endeavours to shew in the third, that they did not only reject and condemn it in general, but also writ against the principal Parts of it; that they confuted all its Errors with great Strength, and

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\* Taken from the *Journal des Sçavans*.

and left nothing unattempted to confound *Plato*, and render him contemptible to every body. Lastly; he examines, in the fourth Book, all the Pretences that have occasioned the Charge of *Platonism* laid upon the Fathers, and answers the Objections.

I. If the Fathers were bred up in *Plato's* Philosophy; it must be (says the Author) for one of these three Reasons: Either because that Philosophy was commonly taught in the Christian Schools; in which they were instructed; or because in their private Studies they applied themselves to that Philosophy preferably to any other; or because it was in vogue in the Heathen Schools, where those Fathers might have learned it before their Conversion: Three Suppositions, the Falsity whereof Father *Baltus* undertakes to demonstrate.

To begin with the first: The Christians, far from teaching *Plato's* Philosophy in their Schools, were wholly taken up with reading and explaining the holy Scripture. One may easily be convinced of it by what we read in *Eusebius* concerning the Christian School of *Alexandria*, the most ancient and the most famous of all. Nothing was taught in it (says that Father) but *Holy Writ*, the divine Sciences, the sacred Doctrines; which is the reason why it went by the Name of *School of the Catecheses*. The same ought to be said of the other Christian Schools of that time, such as those of *Cæsarea*, *Edeffus*, *Nisibis*, &c. Far from teaching the Heathen Philosophy in those Schools, care was taken to confute its Errors, and to make the Faithful and the *Catechumens* abhor it. It was with such a Design that *Origen*, *Pantenus*, *Dionysius*, and others, who taught in the School of *Alexandria*, applied themselves to the Study of the *Pagan* Philosophy, which did not a little contribute to the Errors, for which *Origen* was so severely censured.

'Tis true, that besides the School of the *Catecheses* there were others at *Alexandria*, in which some Christians

Christians taught Philosophy publickly ; witness *Ammonius* Master of *Origen*, and *Anatolius*, who became Bishop of *Laodicea*. But did those Christian Philosophers adopt any particular Sect, especially that of *Plato*, as 'tis pretended ? As for what concerns *Anatolius*, if he embraced any Sect of Philosophy, it was doubtless that of *Aristotle*, and as for the famous *Ammonius*, he was neither a *Platonist* nor an *Aristotelician* ; but chusing the most reasonable Doctrines of those two Sects, he drew a new Plan of Philosophy, consisting only of certain Truths, such as God's Providence, and the Immortality of the Soul, wherein he shewed that those two Philosophers agreed. It was also the Method of *Origen* his Disciple, who did not allow any body to apply himself to any Sect of Philosophy, nor to yield to the Authority of any Philosopher : And such was the Conduct of *Clement Alexandrianus*, the Predecessor of *Origen* in the Chair of the *Catecheses*, as one may see in his *Stromata*. *Lactantius* had also the same notion : He believed that it was of great use to the Christian Religion to collect all the Truths scattered in the several Sects of the Philosophers, without professing any. The Aversion of the ancient Christians for all the Sects of Philosophers proceeded from this, viz. That those different Sects, making part of *Paganism*, were thereby more contrary to Christianity than the Sects of *Luther* and *Calvin* to the Church of *Rome* : And therefore it would be as great an Absurdity to pretend that the Fathers followed a certain Sect of the Heathen Philosophy, as to pretend that they were fond of a Sect of the ancient Hereticks.

It were in vain to object that the learned Christians of those times might have followed the Heathen Philosophers, in such things as agreed with the Doctrines of Christianity, or at least in those wherein Religion was not concerned, such as are most Questions relating to Natural Philosophy ; as in our Days they apply themselves, in such matters, to the Principles of *Aristotle*, *Plato*, *Democritus*, and *Epicurus*. But it ought to be considered, that Christianity cannot be endan-

gered now by such a Method, since *Paganism* is wholly extinct ; whereas it prevailed still in the time of the Fathers, and the Philosophers were the most zealous Defenders of the *Pagan* Religion, and the most violent Enemies to Christianity. And therefore the Fathers, far from favouring the Philosophers, even in their best Notions, call them Plagiaries, and shew that they took from the sacred Writings their most reasonable Doctrines, which they frequently disfigured and corrupted by many Errors. As for the Doctrines relating to Natural Philosophy, not to say that the Fathers looked upon them to be of little use by reason of their Uncertainty, and the many Contradictions of the Philosophers ; they believed that the Connexion of those Doctrines with some essential Truths, about which the Heathen Philosophers vented a thousand Errors, might render those Doctrines dangerous to Christianity. The Contempt, which the ancient Christians expressed for Natural Philosophy, appears here in a full Light, by several Testimonies of *Ensebius*, *Socrates*, *Theodoret*, and *Laſſantius*. Nothing can be more agreeable than the ingenious Raillery of *Hermias* upon the various Opinions of the ancient Philosophers, concerning the Principles of natural Bodies ; a Raillery not unlike those that are to be found in *Lucian* upon the same Subject. “ If I follow *Anaxagoras* (says *Hermias*) he will teach me that a spiritual and intelligent Being framed the Universe, and disposed the several Parts of it : When he tells me so, I have an Esteem for him, and yield to his Opinion. But here comes *Melissus* and *Parmenides* ; The latter teaches me, in his fine Verses, that the World is eternal, infinite, unmoveable, and always like it self ; and I cannot tell how it comes to pass that he brings me over to his Opinion. Thus *Parmenides* drives *Anaxagoras* out of my mind. When I think I am well settled in that Doctrine, *Anaximenes* cries out in my Ears, and tells me: I maintain that the whole Universe is nothing but Air, which growing thick produces Water, being rarefied produces Fire, and resuming its first State, becomes pure Air, as it was before. I begin to like the Doctrine  
“ of

“ of *Anaximenes*, and I grow fond of him. Whereup-  
 “ on, *Empedocles* appears to me in a fit of Anger, and  
 “ cries out from the Furnaces of Mount *Ætna*, that En-  
 “ mity and Amity are the Principles of all things :  
 “ The latter, by uniting them ; the former, by sepa-  
 “ rating them ; and that their mutual Opposition is  
 “ the Cause of all Effects. I must further observe,  
 “ says he, that they are like and unlike, infinite and  
 “ finite, eternal, and yet produced in time. You are  
 “ an admirable Man, *Empedocles* ; I would gladly fol-  
 “ low you as far as your Furnaces, were it not for *Pro-  
 tagoras*, who takes me aside, and tells me, That Man  
 “ is the End and Rule of all things ; that whatever  
 “ falls under his Senses, is real ; and whatever does  
 “ not fall under them, is nothing. Being wrought  
 “ upon by this Discourse of *Protagoras*, I am glad the  
 “ Universe, and most things contained in it, belong  
 “ to Man. *Thales*, on the other side, beckens to me,  
 “ that he will teach me the Truth : He says, that  
 “ Water is the Principle of all things ; that every  
 “ thing is formed by Moisture, and resolved into it.  
 “ Why should I not believe *Thales* ? Is he not the most  
 “ ancient Philosopher of the *Ionick* Sect ? Nevertheless  
 “ *Anaximander*, his Countryman, informs me, that Mo-  
 “ tion is the first Principle of all things ; since it is  
 “ the Cause of the Production of some, and of the  
 “ Corruption of others. I must needs say that *Anaxi-  
 mander* is a very credible Man. But *Archelaus*, who  
 “ lays down Heat and Cold for his Principles, is also  
 “ very credible. And yet *Plato*, that fine Speaker, is  
 “ not of his Opinion, since he admits God, Matter,  
 “ and Idea, for his Principles. Now I must yield ;  
 “ for can I forbear submitting to that Philosopher, who  
 “ made so magnificent a Chariot for *Jupiter* ? But I hear  
 “ behind me *Aristotle* his Disciple, who, being jealous  
 “ of his Master’s Glory, suggests other Principles to  
 “ me, viz. the Act and the Subject : He says the for-  
 “ mer is incapable of receiving any Quality ; where-  
 “ as the latter receives four, viz. Driness, Moisture,  
 “ Heat, and Cold ; and that all things are produc’d  
 “ and destroyed by the Change of those four Quali-  
 “ ties,



“ ties, which succeed one another. I am weary of  
 “ so many Opinions, whereby I have been so long tur-  
 “ ried up and down : I will therefore keep to *Aristo-*  
 “ *tle*. But what shall I do ? Some other Philosophers,  
 “ more ancient than he, make me uneasy, *Pherecydes*,  
 “ *Leucippus*, *Democritus*, &c.

What remains is to enquire, Whether *Platonism* was the prevailing Philosophy in the *Pagan* Schools ; and whether the ancient Fathers took it from those Schools ? But, says the Author, there is no manner of Probability in that Supposition. For not only all the other Sects taken together exceeded that of *Plato* in Number ; but besides 'tis certain, that the *Platonists*, in the three first Centuries of Christianity, were less numerous, if compared with every other particular Sect. Father *Baltus* gives us a compendious History of the Sect of *Plato* or the *Academicks*, whereby it appears that this Philosophy fell into decay soon after the Death of *Plato*, the Disciples of that Philosopher having forsaken or corrupted the greatest part of his Doctrines, viz., *Arcefilaus*, who professed to doubt of every thing ; *Carneades* and *Clitomachus*, Authors of a third *Academy* ; *Philo* and *Antiochus*, Authors of a fourth and fifth ; in-  
 somuch that the *Platonick* Philosophy was wholly destroyed, when Christianity appeared in the World. The *Platonists* are no more talked of till the Reign of the *Antonini*. *Plotinus* undertook to revive *Platonism*, under the Empire of *Galiennus* ; but if we believe *Eusebius*, notwithstanding all his Endeavours, that Sect had but few Followers. On the contrary, the other Sects flourished in the first Ages of the Christian Church ; especially those of the *Peripateticks*, and *Stoicks*, and even of the *Epicureans*. But, says the Author, it was in the Schools of Rhetorick that most of the ancient learned Christians were taught, and few came from those of Philosophy, which were looked upon as the Centre of Idolatry and Impiety, especially those of the *Platonists*.

II. The Author having proved, that the Fathers were not bred up in the *Platonick* Philosophy, proceeds to shew that they did not follow it : He does not except those Fathers, who frequented the *Platonick* Schools before their Conversion. They rejected the Heathen Philosophy in general, and that of *Plato* in particular ; the more, because they looked upon it as a Part of Heathenism. In effect, of the three sorts of pagan Theology mentioned by *Varro*, and several Authors after him, the philosophical Theology was the most considerable, and lay the greatest claim to the Name and Authority of *Plato*. The Fathers could not therefore express too great an Aversion for the Opinions of that Philosopher : All of them did it, as Father *Baltus* shews, beginning with *Justin Martyr* ; who, being the only Father of the first Ages of the Christian Church bred up in *Platonism*, might be suspected of having introduced it into Christianity. But the Readers will see the contrary, by reading the Passages collected by the Author. It will appear from those Passages, that *Justin Martyr* equally rejected *Plato's* Philosophy and that of *Aristotle*, even in those things that seem to be most indifferent ; and that he acknowledged no other Masters in Philosophy but the Prophets and Apostles. *Tertullian* inveighs much more against the *Platonists* than against all the other Philosophers. *Theophilus Antiochenus* is not more favourable to them. *Lactantius* confutes the *Pagan* Philosophy, in all its Parts, with the same Vigor, and particularly applies himself to lay open the Errors of *Plato*. *St. Cyprian* is much of the same Opinion with *Lactantius*. All these things are fully proved, by a Multitude of Passages quoted at large, and in the very Words of the Originals.

To all those Authorities Father *Baltus* adds the Testimonies of *St. Augustin* and *Eusebius* ; which are the more authentick, because those Fathers writ large Volumes to confute the whole *Pagan* Theology, especially *Plato's* Philosophy, which was the most dangerous and the most seducing kind of it. It was the Design

of St. *Augustin*, in his Books *de Civitate Dei*, wherein he confutes the Errors of the *Platonists*. 'Tis true, he prefers them to the other Sects ; but if they appear to him better, 'tis only by comparing them with worse Philosophers ; a Preference that is not much for their Honour. He compares the *Platonists* with *Frogs*, *that are silent when it thunders* ; he says their Opinions are very foolish things, advanced by some great Men : Nay, he condemns in his *Retractions* some indifferent Praises he had bestowed upon them ; being above all things as unwilling, as the other Fathers, to adopt their Expressions. As for *Eusebius*, his Testimony is the less to be suspected, because, being an *Arian*, he should have been fond of *Plato*. Nevertheless, in his Books *de Preparatione Evangelica*, he strongly confutes the *Platonick* Philosophy, and goes chiefly upon these two Reasons. 1. That all the good things contained in that Philosophy, either in Morals, or in Logick or natural Philosophy, are originally derived from the Doctrine of the *Hebrews* ; and that therefore one must leave the Stream, and go to the Fountain-head. 2. That the *Platonick* Philosophy is full of monstrous Errors, and needless Questions ; to which he opposes the Antiquity, Certainty, and Purity of the Philosophy of the *Hebrews*. This Opinion of *Eusebius* may be seen at large in the eighth, ninth, and tenth Chapters of the second Book of our Author.

Father *Baltus*, not contented with all these Arguments, brings in many others. The first is taken from the Commentaries of those Fathers upon the Creation in six Days ; in which, had they followed *Plato's* Philosophy, they would have explained the first Chapters of *Genesis* agreeably to the System of that Philosophy ; as most of our modern Interpreters have done, who endeavour to adapt those Chapters to their philosophical Hypotheses. The Fathers took a quite different Method, out of Contempt for all manner of heathen Philosophy. Far from admitting the *Platonick* Opinions in their Commentaries upon the *Hexameron*, the first thing they do, is to reject them ; witness St. *Basil*, St. *Ambrose*, and others who are more ancient,

Nay,

Nay, they will not admit them upon some Matters, wherein they might agree with the Scripture; as concerning the Waters above the Firmament, the Figure of the World, &c. Though the Fathers carried their Abhorrence for the whole heathen Philosophy too far, upon several Occasions; that very thing plainly shews they were not *Platonists*. Which may be wonderfully confirmed by this Circumstance, *viz.* That the Heathens objected against the Christians, that they had laid aside all manner of Philosophy; as one may see in *Tatian*, in *Origen* against *Celsus*, in *Eusebius*, and *St. Cyril* against *Julian* the Apostate. 'Tis an easy thing to perceive by those Objections, and the Answers the Christians made to them, that if they condemned in general all the Sects of Philosophy, they hated above all that of the *Platonists*, which they cried down, and the Absurdities whereof they discovered upon all Occasions. But (said *Julian* to them) *why then do you study the Sciences of the Greeks, since you say that your Scripture is sufficient to teach you every thing?* It appears from *St. Cyril's* Answer to this Objection, that the Christians valued nothing but the Language in the Books of the Heathens, and despised every thing else.

The Author alledges another Argument, to shew that the ancient Fathers opposed the *Pagan* Philosophy; *viz.* That those who went about to justify the use of *Aristotle's* Philosophy in these latter Times, found nothing in the Fathers of the Church, whereby such a Practice might be authoris'd. Father *Baltus* proves it by the Example of *Melchior Canus* and *Petavius*. His last Proof is ground'd upon this, *viz.* That the Fathers objected against the Hereticks, that they followed the *Platonick* Philosophy, and took their Errors from it; which he proves at large, and with great Clearness.

III. The Author having shewn that the Fathers did not follow the *Platonick* Philosophy, undertakes to prove that they opposed it with great Force. The first Error of *Plato*, which the Fathers attacked, was *Polytheism* and *Idolatry*; for though he had some

Knowledge of the true God, yet he admitted many other Gods unknown to the most superstitious Heathens; and those Deities make part of his philosophical System. Father *Baltus* gives a very particular Account of that Polytheism; and shews how *Justin Martyr*, *Origen*, *Eusebius*, *Theodoret*, and the other Fathers confuted it. He pretends, that *Plato* cannot be excused upon this Head, without belying all sacred and profane Antiquity. In the next place, he shews that the Fondness of that Philosopher for Divination, and his believing that the Practice of the Theurgy, or the Worship of inferior Gods, was one of the most effectual means of purifying the Soul from its Pollutions, did not a little contribute to the magical Superstitions of his Followers. To these Motives he adds their Jealousy of Christianity, and the Desire of working Miracles in Opposition to it. The Readers will find here a curious and diverting Enumeration of those pretended Miracles, wrought by the *Platonists*, who lived after the beginning of Christianity, and seriously mentioned by them.

The Author proceeds to the Doctrine of *Plato* concerning the Nature of the Soul, composed (according to that Philosopher) of two Parts, the one spiritual, and the other corporeal, and subject to a Revolution called *Metempsychosis*. He alledges some Passages of the Fathers, among others, of *Theodoret*, *St. Irenæus* and *St. Chrysostom*, wherein that Error, and all the favourable Constructions put upon it by some new *Platonists*, are strongly confuted. Besides, he rejects the Explication of that *Metempsychosis*, advanced by a modern Interpreter; and endeavours to prove, that it is contrary to the Opinion of all the Heathens in general, and of the *Platonists* in particular, but especially to that of the Fathers. Those Fathers (says the Author) have not been more favourable to the Doctrine of *Plato* concerning the Return of the Souls from Heaven upon Earth, nor to their pretended Reminiscence.

The Author discourses, in the next place, of the Errors of that Philosopher relating to natural Philosophy.

He

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He charges him, after the Fathers, with making Matter eternal, and looking upon it as the Cause of Evil; and answers what has been alledged by the Interpreter above-mentioned in *Plato's* Vindication upon that Head. Afterwards he examines the Opinion of that Philosopher concerning the Nature of Ideas; an Opinion not wholly rejected by *Eusebius* and *St. Augustin*, but disapproved by the greatest part of the other Fathers, who put upon it the Sense of *Aristotle*. As for the Eternity of the World, though it be a doubtful thing whether *Plato* taught such a Doctrine, 'tis but too true (says the Author) that the *Platonists* maintained it. The Fathers confuted this Opinion, and the ridiculous Fables they gave out concerning the different Bodies which the Soul assumed, according to the different Elements it happened to be in, and concerning the perpetual Return of the same Persons and of the same Events.

Father *Baltus* does not entertain a more favourable Opinion of *Plato's* Morality, than of his natural Philosophy and Theology: He examines the several Errors contained in it, which were confuted by the Fathers, and particularly by *Theodoret*. He therefore wonders that the learned Translator, frequently quoted by him, should so highly commend that Morality, and alledge some Reasons for his Amazement. He cannot apprehend upon what Grounds that Interpreter undertook to justify the Banquet of *Plato*, contrary to the Judgment of *St. Cyril* and *Theodoret*. He denies that *Plato* knew the Virtue called Humility: On the contrary, he shews that the Books of that Philosopher are full of Pride and Vanity; that the Irony of *Socrates* was only a disguised Pride; that the humble Man of *Plato*, called *Parmanides*, had at most (according to *Origen*) an Outside of Humility; in a word, that *Plato* had not the first Notions of that Virtue, which was only taught by Christ.

As for the most reasonable Doctrines of that Philosopher, the Fathers were persuaded, says the Author, that he took them from the sacred Writings. But they affirm

affirm at the same time, that he corrupted those Doctrines by his Errors, partly not to seem to depart too much from the Opinions commonly received; partly out of Ignorance, putting a wrong Sense upon what he read or heard; and partly out of Vanity, to disguise his Pilferings. This is grounded upon the Testimony of *Clemens Alexandrinus, Origen, Justin Martyr, Tertullian, Tatian, Minutius Felix, Theodoret, and St. Cyril.*

In the next place, the Author shews what the Fathers thought of *Plato* and his Philosophy, with respect to the Effects it produced. Those Fathers maintain, that *Plato* does not deserve to be compared with the meanest Christian; that his Philosophy is altogether useless, since it could persuade no body; whereas the Cross of Jesus Christ has persuaded the whole World of the most important Truths; that no City was ever governed according to the Laws of *Plato*; whereas the Apostles caused the Laws of Christ to be observed all over the Earth; that *Plato* could not persuade his Disciple *Aristotle* of his Doctrine concerning the Immortality of the Soul, while the Apostles convinced all Nations of that Truth. The Reasons alledged by the Fathers to shew why that Philosophy did little good to the World, are not for the Honour of *Plato*. “ He  
 “ was a Man ( say they ) full of Vanity, who did not  
 “ care to teach useful things, but only to make a shew  
 “ of his Eloquence. Which is the reason of that Ver-  
 “ bosity, tedious Prolixity, and Obscurity that appear  
 “ in his Works, whereby they would be of no use,  
 “ though they should contain some good things. ” As  
 for what concerns the Eloquence of *Plato*, the Fathers  
 of the Church ( says the Author ) commend him for  
 it. “ Nay, it may be said, that they omitted nothing  
 “ to persuade every body of it; but it was in order  
 “ to set off the Victory which the Christian Religion  
 “ obtained over that Philosopher, by shewing, that  
 “ notwithstanding all his Eloquence, and the great  
 “ Reputation he acquired among the Heathens, he  
 “ had been overcome and exterminated, with the  
 “ whole Pagan Philosophy, by some poor Fishermen,  
 “ who had neither Learning nor Eloquence, and were

“ as contemptible, in the Eyes of the World, as *Plato* and his Followers were illustrious, powerful and considerable.

IV. Father *Baltus* examines in the fourth Book several Reasons alledged to prove the *Platonism* of the Fathers, and undertakes to shew the Weakness of those Arguments. He brings under four principal Heads what concerns the Origin and Progress of that Opinion.

The first is the Prepossession of most learned Men, who believe it was with *Plato's* Philosophy in the first Ages of the Christian Church, as with that of *Aristotle* in these latter Ages. The Author refers the Reader to the preceding Books, where he has confuted that Opinion, and proceeds to the second Reason, grounded upon the Encomiums bestowed upon *Plato* and his Philosophy by the Fathers. *Clemens Alexandrinus*, *Justin Martyr*, and St. *Augustin*, are particularly quoted upon that account. To begin with *Clemens Alexandrinus*, who (according to M. *le Clerc*) commends *Plato* so far as to ascribe to him something propheticall; Father *Baltus* says that Supposition is only built upon a Passage of that Writer, wherein we read *prophetically* instead of *poetically*, which is the true Reading, as it appears from *Eusebius*; and that *Clemens*, far from taking *Plato* for a kind of Prophet, did always look upon him as a Plagiary, and a Corrupter of the Prophets. The Author denies what M. *le Clerc* says, that this Father professed three different Sects of the Pagan Philosophy, and adopted several of their Errors, among others, the Eternity of Matter. The Praises bestowed upon *Plato* by *Justin Martyr*, are not a better Proof of the *Platonism* of that Father; and it does not appear from the Passages quoted by M. *le Clerc* (says the Author) that *Justin* had a greater Notion of *Plato* than of other Philosophers, and of the Poets themselves. As for St. *Augustin*, if he seems, in some places, to be more favourable to *Plato* than the more ancient Fathers, 'tis because *Platonism* being almost destroyed



stroyed in his time, those Praises were not of so dangerous a Consequence with respect to Christianity: Though, to speak the truth, the Encomiums which St. *Augustin* bestows upon *Plato*, are only designed to shew that this Father was in the right to pitch upon the *Platonists* among all other Philosophers, in order to confute their Errors. If St. *Augustin* found in the Books of the new *Platonists* the beginning of St. *John's* Gospel, 'tis because those Philosophers made it their own, as well as several other Doctrines which they borrowed from Christianity.

The third Reason, why the Fathers have been charged with *Platonism*, proceeds from the Method of some famous Authors, who being puzzled with some Expressions of the Fathers, concerning the Mystery of the Trinity, laid the Fault upon *Plato's* Philosophy, by supposing, that it had been cultivated by the ancient Christians. The Author of the *Origeniana*, and the learned *Petavius* are two of those Writers, who entertain such an Opinion: Father *Baltus* answers them in the ninth and tenth Chapters. He denies that there are some *Platonick* Expressions in the Passages of the Fathers quoted by *Petavius*.

Lastly, he confutes the *Scinians*, who say that the Fathers took their Doctrine, concerning the Trinity, from the *Platonick* Philosophy. In the remaining part of this Book, the Author makes several Reflexions upon some Passages of M. *le Clerc*, relating to the *Platonism* of the Fathers; and undertakes to prove against him, that *Plato* took several things from the sacred Writers.





## ARTICLE LXVIII.

## LEIPSICK.

THE following Book has been lately printed at  
Rudolstadt.

*Selecta Poetica, quibus continentur Ge. Sabinus Præcepta, Ulrici ab Hutten Ars Versificatoria, Cl. Espencei Elegiæ selectiores, & Samuelis Rachelii Classēs Imperatorum metricæ: Collegis suæque adj. cit Carmina Joannes Henricus Acker. Rudolstadtii, 1711. in 8vo.*

The Pieces contained in this Collection deserved to be reprinted. The Rules of *George Sabinus* for the making of Verses are very much esteemed, by reason of their Brevity and Clearness. He treats of the Choice and Disposition of Words, of Epithets, Figures, and Harmony, and of the Faults and Beauties of Verses. That Author was so affected with Poetry, that he could not forbear weeping, when he read an excellent Poem, as *Comentarius* observes in the Life of *Melanchthon*. *Sabinus* says nothing of Invention; and therefore *M. Acker* has added some Observations of his own relating to that Subject. The *Ars Versificatoria*, written by *Hulric ab Hutten*, contains several things, that may be of some use to young People. His Satyr, entitled *Nemo*, has been added to it. The Elegies of *Claudius Espenceus* are elegant, and worth reading. *M. Acker* has added to those Pieces the *Classēs Imperatorum metricæ* of *Samuel Rachelius*, because they are of great use to form a clear Notion of the Series of all the Emperors, and to fix it in ones mind.

## PARIS.

**T**WO Satyre of *M. Despreaux*, translated into *Latin*, are newly come out. The Translator has been very happy in preserving the Beauties of his Original: His Expressions are just and elegant. This sort of Pieces requires a great deal of Labour, when a Man confines himself to translate every Verse into a *Latin* one, as *M. Hennegrave* has done.

*M. Guerin* has published an Ode upon History, occasioned by an Oration of *M. Coffin* concerning the Usefulness of profane History,



ARTICLE



## ARTICLE LXIX.

**ÆSCHINIS** Socratici Dialogi tres Græce & Latine, ad quos accessit quarti Latinum Fragmentum. Vertit & Notis illustravit **JOANNES CLERICUS**; cujus & ad calcem additæ sunt **SILVÆ PHILOLOGICÆ**, in quibus multa Veterum Græcorum & Latinorum Scriptorum Loca explicantur, aut emendantur. Liber Primus, cum omnium Indicibus necessariis. Amstelodami, apud Petrum de Coup Bibliopolam. 1711.

That is,

*Three Dialogues of Æschines, a Disciple of Socrates, in Greek and Latin, (with a Latin Fragment of a fourth) translated and illustrated with Notes by JOHN LE CLERC; to which he has added a Miscellany of Philological Remarks, wherein many Passages of several Greek and Latin Authors are explained or mended. Amsterdam, 1711. in 8vo. pagg. 275.*

**I** Have informed the Publick above (*Art. XXXVII.*) that this Book was in the Press at *Amsterdam*. It has been newly published, and is dedicated to the *Earl of Sunderland*.

Among

Among the spurious Dialogues of *Plato*, there are some which the Ancients ascribe to *Æschines*. *M. le Clerc* has thought fit to reprint three of them from *Henry Stephens's* Edition, as being the most correct; and because the former Translations do not always express the true Sense of the Author, or depart too much from the *Greek*, he has made a new Version, that will be of great use to those, who are not well skilled in the *Greek* Language. The first Dialogue is entitled, *De Virtute, an doceri possit. Whether Virtue can be taught?* The second, *Brutias, vel Erasistratus, de Divitiis, an sit bona. Whether Riches are a good thing?* The third, *Axiochus, sive, de Morte, an sit timenda. Whether Death ought to be feared?* Those three Dialogues, and a Latin Fragment of a fourth taken from the first Book of *Cicero de Inventionis Rhetorica*, Chap. 31. are illustrated with several Notes of the Learned Editor. He explains the Sense of the Author, unravels several intricate Passages, and, by the Help of History, gives no small Light to those ingenious Dialogues. The Life of *Æschines*, written by *Diogenes Laertius*, is prefixed to this Book, with several Notes of *Casaubon* and *Menagius* upon it.

*M. le Clerc* informs us, that he has many Philological Remarks among his Collections. He has published some of them in this Volume, under the Title of *Silve Philologicæ*; and if they are acceptable to the Readers, he will from time to time communicate to the Publick several Observations of that kind. He owns that many Remarks, contained in this first Book, are more like Conjectures than Demonstrations; and declares that he does not pretend to ascribe to them a greater Degree of Probability than what they have. These *Silve Philologicæ* consist of X Chapters.

I. The first is entitled *de Humanioribus Litteris*. *M. le Clerc* understands by those Words particularly the Knowledge of the *Greek* and *Roman* Antiquity; and is of Opinion that this Knowledge should be attended with the Study of *Oriental* Languages, especially the *Hebrew*, and with the reading of the best Books written in

in the modern Tongues. Several Persons, says the Author, are apt to ask, why the Knowledge of the *Greek* and *Roman* Antiquity is called *Human Learning*; because they observe that many of those who apply themselves to it, have not more Humanity and Politeness than others; but on the contrary, appear sometimes less human and polite than illiterate People. Nevertheless, continues he, the Ancient *Romans* were persuaded, that the reading of Poets and Historians did very much contribute to Politeness. They believed that the *Greek* Tongue was to be learned by young People, not merely to understand or speak that Language, but to make a good use of the fine Thoughts of the *Grecians*, and to improve their Minds. The same ought to be said of the *Latin* Literature, which was also cultivated by the *Romans*. The Author proceeds to shew, that the chief Design of those who study Philology, should be to learn Things, and not Words; to judge of the Truth and Falsity of what they read; and to be better qualified to discharge the Duties of their several Stations. This gives the Author Occasion to describe several Philologers in very black Colours. I shall not transcribe any Part of his Description; but only observe that *Isaac Casaubon*, *Gerard John Vossius*, *John Schefferus*, *Sirmondus*, *Gravius*, the late Baron *de Spanheim*, and *M. Cuper*, are placed by the Author in the List of those Learned Men, whose Learning is attended with great Modesty.

*M. le Clerc* does not blame those, who being Professors of Philology, make it their chief Study; but he thinks, others should use that sort of Learning for the Improvement of Sciences, such as Philosophy, Mathematicks, the Civil Law, Divinity, Politicks, &c. Thus *Julius Caesar* and *Cicero*, having applied themselves to the Study of polite Learning, made use of it to qualify themselves for the Government of the Commonwealth, to plead before the Senate and the People, &c. and got an immortal Glory by their excellent Works relating to History, Rhetorick, Philosophy and Politicks. Among the Moderns, *Erasmus*, *Budæus*, *Scaliger*, *Casaubon*, *Grotius*, *Thuanus*, *Vossius*, *Gassendus*, *Mr. Selden*, *Petavius*, *Bæcharr*, and many others, not con-

tented to understand the Ancient *Greek* and *Latin* Authors, applied that Knowledge to several Sciences; as it appears from their Performances in History, Chronology, the Civil Law, &c. and from their Commentaries, and other Works upon the Holy Scripture.

The Author says, in the next place, that those who apply themselves to the Study of polite Learning, should particularly endeavour to be the better for it. They should learn to be modest, and equitable, to envy or speak ill of no body, to value every thing according to its Worth, to follow the good Advices that are given them, and to get a Reputation, not by defaming others, but rather bestowing due Praises upon them, and expressing some Indulgence for their Mistakes. Whoever takes a contrary Course, casts a Blemish upon the *Belles Lettres*, and exposes them to the publick Contempt.

M. le Clerc adds, that the Study of Philology should be attended with some Knowledge of Philosophy, and particularly of Logic and Morals; for want of which several Learned Criticks argue wrong, and transgress the Rules of Probity.

Lastly, He observes that it is also necessary for a Philologer to have some Skill in most other Sciences, without which he will hardly understand the best Writers, and even those that are most commonly read. This Observation is very judicious, and ought to be considered by those who are apt to undervalue Critical Learning. 'Tis certain, that a Critick ought to have an universal Knowledge, besides a solid Judgment, and a great Sagacity, to distinguish himself from the Crowd of Philologers.

II. The second Chapter is a kind of Dissertation upon the first Dialogue of *Æschines*, and will be of great use to understand that Work, and some Dialogues of *Plato*. The Question treated of in that Dialogue is this, *Whether Virtue (Ἀρετή) can be taught?* M. le Clerc explains the Ambiguity of the Word *Ἀρετή*, and

and shews in what Sense it ought to be understood: He makes several judicious Observations upon the Subject of that Piece; and it will not be improper to read this Chapter before the Dialogue.

III. *Socrates* makes the Subject of the third Chapter. The Author observes that the Philosophy of that great Man cannot be well understood, without knowing the Character and Manners of the *Greeks*, particularly of the *Athenians*, in his Time. The Cities of *Greece* were then under a Democratical or Aristocratical Government; and Eloquence being of great use to work upon the Senate or the People, those who had a mind to raise themselves, grew very fond of it. The Sophists took hold of that Opportunity: They set up for Teachers of Eloquence, and were admired by young People. Those Men spoke with great Eloquence, but wanted Solidity. The *Greeks*, especially the *Athenians*, were vain and self-conceited. The latter pretended to exceed all other Nations in Wit and Learning. All manner of Vices prevailed among them, proceeding not only from a long Course of Prosperity, but also from the wrong Notions of the Gods, entertained by the Poets, and the People. Such was the State of *Athens*; when *Socrates* undertook to reform his Fellow-Citizens. The better to succeed in his noble Design, he used to speak *Ironically*; which *Cicero* expresses in the following manner. *Socrates* (says he; *Academ. Quest. Lib. IV. 5.*) *de se ipse detrahens in disputatione, plus tribuebat iis, quas volebat refellere. Itaque cum aliud diceret quam sentiret, libenter uti solitus est ea dissimulatione, quam Græci εἰρωνείαν vocant.* Sometimes that great Man declared he would be the Disciple of those, who pretended to know what they were ignorant of; hoping that by that means he might beget in them a Sense of Modesty. At other times he would say he knew not the thing that was in debate; and expressed a great desire of enquiring into the Truth of it, and helping others in that Enquiry. He never grew angry with those who had a slow Apprehension, or appeared obstinate, though their Answers were never so proud and foolish; but he endeavoured with great Humanity



Humanity and Gentleness to quicken, and bring them off from their Errors. Sometimes, to put off the Character of a Master and a Learned Man, he discoursed carelessly, and used a very mean Stile. *M. le Clerc* proves the several Parts of this Method of *Socrates*, by many Passages of *Plato*, *Xenophon*, *Plutarch*, &c. whereby it appears that he is very much conversant in those Ancient Authors.

*Socrates*, that great Philosopher, that excellent Moralist, has been accused of the unnatural Sin. *M. le Clerc* looks upon it as a horrid Calumny, and undertakes to clear him from that Crime. Can any one believe, says he, that a Man ill-clothed, bare-footed, old, and so deformed, that he was compared with the Satyrs, and *Sileni*, would have been able to debauch rich and noble young Men?

The Readers will find in this Chapter some other things concerning the Method of *Socrates*. The Author proceeds to give an Account of his Religion and Morals. That Philosopher (says he) worshipped a Supreme God, and many inferior Beings raised above the Condition of Human Nature. The Gods of the *Grecians* were fictitious Beings; but the Philosophers thought they might use the Names ascribed to them, to denote invisible and eternal Spirits, by which the World was governed under the Direction of the Supreme Being. Those Philosophers ought not to be taxed with little Religion upon such an account, since they had no Revelation about it. *Ubi non sunt, etiamnum hodie*, (says *M. le Clerc*,) *qui dum sentiunt cum Eruditis, cum Vulgo tamen loquuntur*. As for the Morality of *Socrates*, one may judge of its Purity by these two Maxims, 1. That no Man ought to revenge an Injury. 2. That one ought to suffer Death rather than do any thing contrary to Virtue.

*Socrates* says, speaking of his *Genius*, "A certain Demon, allotted to me by God, has accompanied me, ever since I was a Child. It is a Voice, which always deters me from doing what I would do, but never

" never advises me to do any thing ". M. le Clerc, considering that God's Providence watched not only over the *Jews*, but also over all Nations, believes that the same Providence raised some great Men in some Countries, such as *Confucius* in *China*, and *Socrates* at *Athens*, to promote Virtue among Men, and hinder them from running into all manner of Vices. To that end, God assigned a Guardian Angel to *Socrates*, with a limited Power, consisting only in advising him not to do some things, that might prove prejudicial to him. The remaining Part of this Chapter concerns the Death of that Philosopher.

IV.—X. I cannot enlarge upon the following Chapters ; and therefore I shall only give a general Notion of them. In the IVth, the Author explains a Passage of *Phædrus*, Lib. i. Fab. v. The Vth is entitled, *de significationibus vocis Δίκη & loquutionis Δίκας δύναι κὶ λαβεῖν*. In the VIth, M. le Clerc endeavours to explain an Epigram of *Callimachus*. In the VIIth he illustrates some Passages of *Petronius*, and observes, among other things, upon these Words :

*Primus in orbe Deos fecit timor, ardua coelo  
Fulmina cum caderent, &c.*

that *Democritus* \* is the first, who advanced such an impious Saying. *Quod* (says M. le Clerc) *non omisissent adnotare Petronii Editores, si scivissent*. The Passage of *Democritus* deserves to be compared with that of *Petronius*. M. le Clerc adds to it another Passage of *Aristotle* relating to the same Subject ; and then makes this Observation. *Hicce potuit illustrari quam optime Petronii locus ; sed sunt delicatuli nostri Grammatistæ, aut veterum Pædagogum infelices Simiæ ; nec Philosophos legere sustinent*. The Readers will find some Passages of *Cebes's* Picture illustrated in the VIIIth Chapter. Some Passages of *Maximus Tyrius* are explained and mended in the IXth, where M. le

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\* Apud Sext. Empiric. advers. Mathematicos, Lib. viii. Pag. 312. Edit. Genev.

*Clerc* informs us that his Conjecture upon the Word *ἀγροίαν* at the end of the XIXth Dissertation of that Author, which he reads \* *ἀγροίαν*, is confirmed by the Manuscript of the Great Duke of Tuscany, from which all the Editions have been made. Lastly, the Xth Chapter contains a Correction of a Passage of *Aristotle*, with some Observations upon it.

*M. le Clerc* needs not doubt but that his *Silve Philologica* will be acceptable to the Publick. I hope he will shortly publish the second Part.



## A R T I C L E   LXX.

**AN EXPLICATION** of two Ancient Stones, one of which is lodged in the King's Cabinet, and the other in the Cabinet of *M. Bourdaloue*, lately engraved by *Made-moiselle le Hay*. By *Father TOURNE-MINE*, a Jesuit.

**A**LL those, who have a Relish for the beautiful Works of the Ancients, will be glad to hear that *Mrs. le Hay* continues in her Design of rendering the admirable Beauties of many Ancient Stones more common and more sensible, tho' her Performances have been a little criticized. She gave a right Judgment about those Disputes, which are so frequent in the Commonwealth of Learning: Criticisms vanish away; but those Works, that deserve to be immortalized, will be infallibly transmitted to future Ages.

The two Anticks she has lately engraved, are not inferior to those she has already published.

The

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\* See the *Bibliothèque Choisie*, Tom. XI. Pag. 309.

The *Cornelian Stone*, lodged in the Cabinet of M. *Bourdaloue*, seems to me to have been engraved for *Alexander* by the famous *Pyrgoteles*. The Perfection of the Work discovers immediately the Hand of that excellent Artist; but the Intelligence of the Figures represented upon that Stone, is a convincing Proof that it was wrought by *Pyrgoteles*, and designed for that Prince.

A Woman puts her left Foot upon a Man's Head cut off from his Body, and strives to detain a Warrior, who parts from her with Horror. This will easily bring into ones Mind a noble Action of *Alexander*, mentioned by *Quintus Curtius*, Book viii. Chap. 3.

*Spitamenes*, a Friend to the perfidious *Bessus*, who murdered *Darius*, believing that one might betray a Traitor without any Crime, apprehended him, and delivered him to *Alexander*. Being soon after discontented with that Prince, who never raised perfidious Men, he did not prove more faithful to him than to *Bessus*. He caused an Insurrection in *Bactriana*, and was so successful as to stop the Course of *Alexander's* Victories, and cut in pieces a Body of twelve thousand Foot, and three hundred Horse, that were sent against him. The Conqueror of *Asia*, being busy in other Parts, dissembled his Loss, and resolved to revenge himself some other time: The time of doing it was come; but it was no easy thing to succeed in that Attempt. *Spitamenes*, who knew the Country, fled before *Alexander* through impracticable ways, and could not be overtaken by his Troops. The Wife of *Spitamenes*, being weary of such a hard Flight, used all her Charms and Interest with her Husband, to persuade him to submit to *Alexander*, and rely on his Clemency. *Spitamenes*, who was extremely fond of her, began to entertain some Suspicions of her Faithfulness, and believed she hoped to please the Conqueror of *Asia*. His Love was changed into Fury, and he would have killed her, had not his Brothers-in-law put a stop to his Violence. He endeavoured to reconcile himself with his Wife;

but that Woman, who was perhaps guilty of the ambitious Design of which her Husband suspected her, remembering the Danger she had been exposed to, resolved to prevent him: She killed him, and carried his Head to *Alexander*. That Prince, going out of his Tent, far from being moved with her Charms, was struck with Indignation at the Sight of such a barbarous Present, though it put an end to the War; and he expelled her from the Camp.

I think it will not be denied, that such a noble Action deserved to be immortalized by *Pyrgoteles*.

The Jasper, lodged in the King's Cabinet, is a Piece of Workmanship little inferior to the other; and the Enigm, represented upon it, is very ingenious. The Goddess of the Night comes out of a Wood, and presents some Poppies to a young Man: Three Figures are placed behind the Goddess of the Night, an old Man, a Woman, and a young Man: They seem to be drowsy: the old Man lets fall the Poppies he held in his Hands; and the young Man has some in his left Hand.

The most remarkable things in that Jasper are the Figures of the Goddess of the Night, and of the young Man, into whose hands she puts the Poppies. One can hardly doubt, that *Faustina* and *Commodus* have been represented upon that Antick: Several Persons, well skilled in this sort of Curiosities, could not deny it, having compared with great Application that Stone with several Medals, very neat and well preserved, of that Empress and her Son.

I proceed to give an Account of my Conjectures occasioned by that Resemblance. That Stone was probably engraved in the Year 175, when *Marcus Aurelius* declared *Commodus*, much at the same time, *Princeps Juventutis* and *Augustus*: It was a proper time to represent that Prince under the Figure of a rising Sun, that was going to reign. The Resemblance of *Faustina* with the Goddess of the Night discovers something more malicious in it. The Empress had the Art of lulling the Emperor asleep about many things, especially

cially about her Behaviour: Poppies are a natural Symbol of that Power of *Faustina*.

*Commodus* had already made himself known: Every body thought he was more like his Mother than his Father; and that the Philosophical Emperor would shew a blind Love, or the same Indolence for his Son as for his Wife. The Person, who caused that Stone to be engraved, could not resist the Temptation of representing upon it what he thought of the Imperial Family. He did it without any Danger: The Symbols were very noble; and at first sight one could perceive nothing in them but a rising Sun, to which the Goddess of the Night yields the Empire of the World.

Perhaps it will be said, that *Faustina* could not be very well pleased to appear, upon that Stone, resigning the supreme Power to her Son. But a Mother could not be very much concerned for it: Besides, it may be, that the Stone was not engraved till after the Death of *Faustina*, who died that very Year 175, two or three Months after her Son had been made Partner of the Empire.





## ARTICLE LXXI.

## P A R I S.

**M.** *De Vaux*, a famous Chirurgion of this City, has published a Translation of a Treatise concerning the Venereal Disease, written by *Charles Mustan*, a Physician of Naples.

*Traité de la Maladie Venerienne, & des remedes qui conviennent à sa guérison. De Charles Mustan, Medecin de Naples. Nouvellement traduit, avec des Remarques, par M. D. V\*\*\* Maître Chirurgien Juré de Paris. Treux. 1711. Two Tomes in 120.*

This Treatise is a small Work, which *Charles Mustan*, a Physician, very much celebrated for the Cure of Venereal Distempers, published some Years ago in Latin, at the end of his Body of Surgery. The Translator observes, that it is one of the best Books we have upon those Diseases, no Author having been so particular in describing the Symptoms which attend that dangerous Illness. Though this Work be never so valuable, *M. de Vaux* has improved it by several critical Remarks, to hinder young Chirurgions from blindly following some Methods, which being excellent in some Countries, are not always so in others. This Advertisement is necessary to those who shall read this Treatise. Besides, it ought to be observed, that if the true Opinions of *Charles Mustan*, concerning the Virtue of the Remedies prescribed by him, are carefully examined, it will appear that he confines their Efficacy to the radical Cure of the most recent venereal Diseases, and to a mere Palliation of those that are inveterate. For, having highly commended the Remedies mentioned by him, he owns  
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in the XIXth Chapter of the third Part, that the Pains of that Distemper are sometimes so stubborn, as not to be cured by common or chymical Remedies; and therefore one must have recourse to Perfumes, or mercurial Unctions, as the last and most powerful Remedies. But if those Unctions and Perfumes, by causing a Salivation, are, even by the Author's Confession, more powerful and efficacious to cure the obstinate Symptoms of a venereal Distemper, than all the other Remedies he prescribes; the Chirurgeons of *France* do well to begin with the use of *Mercury*, since it is the safest and most infallible way of curing that Distemper. Those, who follow another Method in this Country, are not sufficiently authorised therein by the Success of those Methods in foreign Countries. 'Tis well known that Diseases ought to be differently cured, not only according to the Age and Constitution of sick People, but also according to the Difference of Climates.

*Charles Musitan* is particularly famous for the Cure of Venereal Diseases; which will appear the more surprising, because he is a Priest; for 'tis not usual for Priests to practice Physick. *M. de Naux* gives us a short Account of the Author's Life, and says, "He met at first with many Oppositions in the Practice of Physick, especially from some devout Persons, who, through a wrong Zeal, or rather out of Jealousy, persecuted that excellent Man, by saying every where that it was a shameful thing for a Priest to visit Women as a Physician, all Ecclesiasticks being absolutely forbidden by the Canons to practice Physick. But he slighted those ill-grounded Reproaches, and stoppt the Mouth of those Criticks, having obtained from Pope *Clement XI*, a License to practice Physick in all its Extent. Some Persons of a known Probity, to whom he opened his Heart without any reserve, have publicly declared, that *Musitan*, far from acting against the Rules of Decency, by having Women under his Cure, confirmed himself more and more in the Practice of  
" Virtue.



" Virtue. And, indeed, if it be an usual thing for  
 " Physicians, to conceive a great Disgust for Women,  
 " because they are obliged by their Profession to know  
 " their most secret Infirmities; how could *Musitan*,  
 " who resolved to live in Celibacy from his Youth,  
 " and always looked upon Women with indifference,  
 " endanger his Virtue by seeing them full of Ulcers?  
 " Perhaps some morose Readers will wonder I should  
 " say, that *Musitan* behaved himself like *Ulysses* at the  
 " Approach of the *Sirenes*, and even discovered a greater  
 " Power over himself. Let those Readers wonder al-  
 " so, that the Purity of his Life, and his other good  
 " Qualities, should have moved his Eminence M.  
 " *Antony Pignatelli*, Priest Cardinal of the holy Roman  
 " Church, and Archbishop of *Naples*, to place him  
 " among those Confessors, to whom he gave Power  
 " of absolving Penitents in such Cases as were re-  
 " served to him.

" That Physician has avoided another Fault at least  
 " as dangerous, I mean Avarice; having always made  
 " it his business to serve every body alike, and to  
 " do nothing that might bear an ill construction.  
 " One cannot sufficiently express how charitable he  
 " has been to the meanest People: Far from asking  
 " them any Fee, he always refused to take any; and  
 " when he visited the Poor, he frequently assisted  
 " them with his own Money. As for rich People, he  
 " freely received their Fees; but having a natural  
 " Aversion for Pomp and Ostentation, he could ne-  
 " ver be persuaded to comply with the desires of  
 " several great Men, who would have him to con-  
 " verse familiarly with them, and to come freely to  
 " their Houses. Being contented with a Philosophi-  
 " cal Life, he always despised Riches, looked upon  
 " the Favour of the Great as a vain empty thing, and  
 " preferred the Satisfaction of bestowing some time  
 " upon his Studies to all other Pleasures. Lastly, he  
 " always made it his chief Business to consecrate his  
 " Labours and his Pen to the publick Good; his  
 " Works are a plain Proof of it. That famous Phy-  
 " sician

“ fician is still living at Naples, being sixty Years old,  
 “ and enjoying a very good Health.

## P A D U A.

**T**HE following Book has been lately printed, to  
 shew that unborn Children ought to be bap-  
 tized.

*Baptisma Puerorum in utero existentium assertum, quam-  
 vis Theologi & Canoniste antiqui per plura secula hoc vel  
 negaverint, vel tacuerint. Dissertatio Medico-Theologica.  
 Authore P. D. Gabriele Gueldo Clerico Regulari, S. T. Pro-  
 fessore. in 8vo. Pag. 88.*

The Author enquires first into the time when  
 that Question began to be debated. He says it was  
 laid aside for a long time. He owns it is contrary  
 to the Opinion of the ancient Divines and Canonists;  
 and *Gabriel Biel*, says he, began about the latter end of  
 the XVth Century to doubt of the negative Proposi-  
 tion; and *Father Lewis Schilder*, a Writer of the last  
 Century, was the first who maintained the Affirmative.  
 In the next place, the Author, as a Divine, confutes  
 the Opinion of those, who pretend that a Child ought  
 to be visible, to be capable of Baptism; and then,  
 as a Physician, he shews which way one must go  
 about to baptize Children that happen to be in this  
 miserable Condition.



monious Salt bites upon nice and soft Membranes? It must needs excite Convulsions in the Nerves of the Throat and Ventricle, and shake all the nervous kind. How prejudicial will the Spittle be, when mixed with that Salt that will fall into the Stomach, if it spreads its Acrimony every where by mixing with the Aliments, that are to be converted into Chyle, and then conveyed with the Blood into all the Parts of the Body?

The narcotick Sulphur of Tobacco, if it be disengaged, is not less to be feared than its Salt. 'Tis true, that Sulphur, by the Tranquillity it produces, may cure the Tooth-ach, as I have observed, and have many other good Effects; but if we consider from whence those Advantages proceed, it will appear that it is not much to be depended upon. It may be said in general, that nothing can better discover how dangerous Tobacco may prove, than the Disorders it occasions, when any body accidentally swallows the Smoak, Powder, or Juice of it. A secret Venom is immediately felt; the Stomach rises, the Brain is troubled with a Giddiness, the Head staggers, the Eyes grow dim, the Body groans under several Fits of Heat and Cold, the Heart, being almost without Motion, does not afford the Blood and the Spirits necessary to the several Parts of the Body. How could Tobacco occasion so many Disorders, if it contained none but harmless Principles? One must not therefore take too much of it, under pretence of the good Effects it may produce. It brings out superfluous Humours through the Nose and the Mouth, as I have observed: But this is no reason to make one believe, that it ought to be used continually; for three great Inconveniences may arise from it.

1. 'Tis to be feared, that by diverting too much through the Mouth and the Nose the superfluous Serosities, that use to come out through Transpiration, and several other ways, the Organ of Smelling will  
be

be destroyed at last. The Nose was made to receive Smells, and not to drive out all the Humours of the Body through it. Children and old People are naturally subject to the running of the Nose: The former have so great a Moisture, that the upper Parts let it out through the first Passage they meet; and the relaxed Parts of the latter are like so many Sieves, out of which the Phlegmatick Humour they receive falls into the Nostrils, and the other Organs: But in young People (unless they be sick of a Catarrh) the Nose never lets out but a thick Mucosity, which grows daily, and might weaken the Action of Smelling by a long stay. This being supposed, 'tis an easy thing to see, that the Design of Nature is thwarted by continually driving out Humours through the Nose; since the quick Sense of a Membrane, designed by Nature for the discerning of Smells, is thereby weakened.

2. The Weight of the Humours falling upon that Organ, causes a Heaviness in the Head, a Place designed for the Functions of the noblest Part of Man; whereby the Mind may in some measure, be deprived of its Freedom, and the Memory grow slower.

3. Nothing can be more proper to cause or keep up the Indisposition, that goes commonly by the Name of *Vapours*. To apprehend this, it must be observed that this Illness ought not to be ascribed to any Fumes, that rise suddenly from the *Abdomen* to the Brain; since there is no Passage through which those pretended Fumes can ascend from the lower Region of the Body to the Head, and produce the sudden Storms that are called *Vapours*; but it ought to be imputed to convulsive Motions excited by acrimonious Humours; or by the violent striking of some corrupt Spirits that prick the Nerves. Which being so, as none will deny that know never so little the Structure of the Body, and have enquired into the Causes of the Symptoms observable in that Disease, it will be an easy thing to shew how the fre-

quent use of Tobacco may occasion the Illness I speak of.

The nice Membrane of the Nostrils, being continually pricked by the acrimonious Salt of Snuff, conveys its Motion to the Membranes of the Brain, and, through a necessary Dependence, shakes all the nervous Parts of the Body and all the *Viscera*; which does so frequently happen, that the least Occasion is sufficient to raise in those Parts the Motion they are used to. That the Communication of the Membranes of the Nose with the Nerves of the *Viscera*, may be the Cause of so many Disorders, is a Matter of Fact no body will doubt of, considering what happens every day in the quick Symptoms of the Hysterick Passion, and those of Melancholy; since the slight Impression of a pleasant Odour will immediately produce them, and they are as quickly destroyed by the Impression of an unpleasant Smell. 'Tis to this Cause (I repeat it again) that the Illness, so well known by the Name of *Vapours*, ought to be ascribed: that disorder of the *Viscera* is occasioned by convulsive Motions, so that the Fibres and Membranes, of which those *Viscera* are composed, being contracted by the Action of some Acids, or shrinking by the Acrimony of some sharp Juices, or being agitated by the Violence of some corrupt Spirits that strike upon them, grow shorter, and by a successive shaking communicate their convulsive Motion, not only to all the Membranes of the other Parts, which have a Communication by the Nerves, but also to the *dura & pia Mater*, which they violently shake, and consequently to the Brain, which they press by the Contraction of those two Membranes that cover it. But because those Symptoms are much more easily excited in Organs, that are already disposed to a Convulsion by many Irritations, one may easily apprehend that the continual Emotion, occasioned by a frequent use of Tobacco, may in some Tempers dispose the Nerves to convulsive Motions in such a manner, that the least Occasion, whether it be a pricking Humour, or a subtil

subtil Smell, will be able to produce those convulsive Motions, that are called *Vapours*.

4. Those Parts of the Body, that are so frequently agitated, slacken, and at last lose their Spring; the Fibres of which they consist, undergo so many contrary Motions, shrink and stretch themselves so often with Violence; that if they do not break, they quickly relax: Then they fall one upon another; the small Cavities of the Conduits are no longer kept up; the Vaults sink; the Pores are stop't; the Passages that were open, begin to be obstructed, and prevent the Circulation of the Blood and Spirits. This Disorder hinders the Parts from recovering a new Substance, in the room of that which they lose every Day; the Blood coming out of the Arteries, does not so easily return into the Veins; the Members being deprived of Nourishment, sink under their own Weight; and the whole Body falls at last into a languishing Condition.

5. Tobacco contains a narcotick Sulphur, as I have observed; and therefore when it is too much used; and when the Fibres of the Nerves, being frequently shaken by the acrimonious Salt of that Plant, begin to slacken, the narcotick Sulphur I speak of, must needs stick to those Fibres, (as being better disposed to receive it) benum them, fill up the Nerves, and consequently stop the Passage of the Animal Spirits; Which will cause Tremblings; and bring beforehand almost all the Inconveniences of old Age. To understand this, it ought to be observed, that the Sulphur of Tobacco is of the Nature of Opium, which, contrary to other Sulphurs, equally dissolves in Oil, in spirituous and salt Liquors, and in Water. Wherefore the Sulphur of Tobacco, getting into the small Conduits of the nervous Fibres, must needs be dissolved by the Lympha, or the Spirits it meets; so that when any one takes too much Tobacco, the branched Particles of that Sulphur being disengaged from its Salt, must necessarily entangle one another, and stop

the Conduits wherein they happen to be engaged. Whereupon the Animal Spirits are no longer able to get through that Sulphur, unless we suppose a sufficient Quantity of Spirits to overcome those Obstacles; which can hardly be expected, when a frequent use of Tobacco does continually afford new Sulphurs that succeed one another. The Conduits of the Fibres will be therefore stop't to such a degree, that the Animal Spirits, though never so plentiful, will have no Passage through them, and the benumbed Nerves will be no longer quickened. And indeed, 'tis observable, that most young People, who take too much Tobacco, are subject to Tremblings, and that in the Flower of their Years they are generally troubled with the Infirmities of old Age.

6. The frequent driving out of a superfluous Moisture will quickly deprive a Man of that which is necessary. The Lympha being too frequently excited to come out, leaves the Mass; and then the Fibres of the Blood, being destitute of the Humour that served them for a Vehicle, entangle one another, lose Part of their Motion, and sometimes stop in such a manner, as to hinder the Circulation; which may occasion suffocating Diseases, and sometimes a sudden Death.

7. Lastly, supposing all the Inconveniences above-mentioned to be groundless, it must be granted, that the frequent use of Tobacco will spoil the Ferment of the Stomach; and consequently, being prejudicial to Digestion, it will be so to the whole Body. It is no difficult thing to apprehend how the Excess of Tobacco may spoil the Ferment I speak of, since that acrimonious Salt, or that narcotick Sulphur being mixed with it by the Spittle, may easily change its natural Quality.



## ARTICLE LXXIII.

*A Fourth EXTRACT of the National Synods of the Reformed Churches of France.*  
(The third Extract may be seen in Art. LXIII.)

*The eighteenth National Synod held at Rochelle, in the Year 1607.*

1. **T**HIS Synod made a very severe Decree against those Monks and Priests, who having embraced the Protestant Religion, returned to the Church of Rome, and then came over again to the Reformed Religion.

“ Those who have been Monks or Priests, and after they have professed the Truth, return to their Vomit, and having abjured again the Popish Errors, desire to be allowed to make Probation-Sermons, in order to be admitted to the holy Ministry, shall not be permitted to make any Exercise of Divinity, before they have shown their Repentance for the Space of ten Years; and then they shall not be admitted to the holy Ministry, but by the Advice of a National Synod. Pag. 311.

2. “ Those, who shall light upon a Writing concerning a certain Demoniack cured at *Sourre*, are desired to suppress it. P. 313.

3. “ His Majesty, (since the Decree above mentioned concerning *Antichrist*, and the Impression of that Article in our Confession) having informed



“ us by the Deputies sent to him, and again by M.  
 “ *de Montmartin*, that the Publication of the said  
 “ Article would be unacceptable to him; the As-  
 “ sembly has ordered that the Impression of it shall be  
 “ stopt, provided that no Body be molested and pro-  
 “ secuted for the Confession of that Doctrine, preach-  
 “ ed and maintained by Word of Mouth or in Wri-  
 “ ting; and that his Majesty shall be intreated not  
 “ to suffer any one to be brought into trouble for  
 “ the Impression already made, or for having in his  
 “ hands some Copies already printed. P. 314, 315.

4. “ *M. Vignier* is desired to take Pen in Hand  
 “ in order to write at large upon *Antichrist*; and to  
 “ bring or send his Work to the next National Sy-  
 “ nod. P. 316.

5. *John Plantavit*, Minister of *Beziers*, who turned Ro-  
 man Catholick, appears here in the *List of the Ministers*  
*guilty of Apostasy*. He was a learned Man, and proved a  
 great Enemy to the Protestants. *Ibid.*

6. “ Upon the Proposal of the Deputies of *Poitou*,  
 “ concerning those Men who being married, and made  
 “ impotent by Witchcraft, have parted with their  
 “ Wives; whereupon their Wives have got other  
 “ Husbands, and the Husbands have got other Wives:  
 “ The Question is, whether they may be admitted  
 “ to the Peace of the Church? The Assembly refers  
 “ that Case to the Judgment of the Province, which  
 “ may more particularly examine all the Circum-  
 “ stances of the said Marriages. P. 330.

*The nineteenth National Synod held at St. Maixent  
 in the Year 1609.*

1. “ Upon the 14th Article (of the Confession of Faith)  
 “ the Provinces are desired to come ready to the next  
 “ Synod, in order to resolve whether it be expedient  
 “ to strike out the particular mention of *Servetus's*  
 “ Heresies,

## ART. 73. of LITERATURE. 375

“ Heresies, and to be contented with a general Declaration of his Errors, because they seem now to be wholly buried in Oblivion. The Province of *Burgundy* is also desired to confer about it, with the Pastors and Professors of *Geneva*. Pag. 357.

2. “ The *Confession of Faith* being read word for word, and thoroughly examined, has been approved with a common Accord, and ratified by all the Deputies, who have promised and sworn before God, both in their own Name, and in the Name of their Provinces, to teach and adhere to it inviolably. P. 357. The same was done afterwards by several Synods.

3. “ In the 27th Article of the 4th Chapter (of the *Ecclesiastical Discipline*) upon the Demand of the Province of *Xaintonge*, the Assembly does not think fit to insert again these Words, *to set up May-poles*: Nevertheless, the Churches are ordered to proceed by all sorts of Censures against those who do it out of Superstition, or in a disorderly and licentious manner. P. 360.

4. “ Upon the Proposal of the Province of *Anjou*, that it were expedient to name some Persons in the Provinces, who should prepare themselves upon all Controversies, especially upon some in each Province. The Assembly approving that Proposal, has distributed the Controversies to the Provinces, as follows. To *Poitou*, *de Verbo Dei Scripto & non Scripto*. To *Xaintonge*, *de Ecclesia & Conciliis*. To the Province of *Anjou*, *de Christo, & Pontifice Antichristo*. To the Provinces of *Orleans*, *Berry*, &c. *de Ministrorum Vacatione, Gradibus, & Clavium Potestate*. To the Isle of *France*, *de Monachis, Clericis & Laicis*. To *Provence*, *de Limbo Patrum, Infantium, & Purgatorio*. To *Normandy*, *de Sanctorum Beatitudine, Invocatione, Reliquiis, Templis, Angelorum Hierarchiis, Cultu, Ministerio, &c.* To the Upper *Languedoc*, *de Sacramentis in Genere, & de Veris in Specie*. To the Lower *Guienne*,

“ de Sacrificio & Missa Pontificia. To Burgundy, de quin-  
 “ que falsis Sacramentis Pontificiorum, ubi & de Indulgentiis  
 “ & Jubileo. To the Lower Languedoc, de Statu Primi  
 “ Hominis, Peccato & Causa Peccati. To Bretagne, de  
 “ Peccato Originali, Lege, & Legis Impletione. To the  
 “ Vivarez, de libere Arbitrio & Prædestinatione. To Dau-  
 “ phine, de Justificatione, bonis Operibus & Meritis, in Ge-  
 “ nere & in Specie. The Provinces shall pitch upon  
 “ such Persons as are well qualified for those things,  
 “ and shall enjoin them to apply themselves to that  
 “ Study, that they may be ready, whenever there is  
 “ Occasion, to dispute with our Adversaries upon those  
 “ Matters. P. 376, 377.

5. “ — Upon the Question proposed by the said  
 “ Church (the Church of Metz) the Assembly declares,  
 “ that the Pastors of great Congregations, not being  
 “ able to distribute the Cup to every body, ought  
 “ to require from the Elders, who distribute it by  
 “ their Order, not to speak to the People; and that  
 “ the Pastors only shall speak during the whole Dis-  
 “ tribution of the sacred Symbols; that it may clear-  
 “ ly appear that the Administration of that Sacra-  
 “ ment belongs only to their Ministry.” P. 387. See  
 the next Synod, P. 415. Art. XXII.

*The twentieth National Synod held at Privas in the Year*  
 1612.

1. “ Upon the 14th Article (of the Confession of  
 “ Faith) wherein mention is made of Servetus’s Here-  
 “ sies, some having desired that this Specification  
 “ should be left out, because the said Heresies are in  
 “ a manner buried in Oblivion; and the Deputies of  
 “ the Provinces, according to the Order of the national  
 “ Synod of St. Maixent, having reported the Opinion of  
 “ their Provinces upon that Subject; it is thought  
 “ fit to leave out nothing in that Article, in order  
 “ to preserve the Unity of Doctrine among us, and  
 “ to prevent all manner of Errors from creeping into  
 “ our Churches, &c. P. 399.

2. “ Accord-

2. "According to the Resolution of the national Synod of St. *Maixent*, the Provinces are enjoined, upon Pain of Censure, to have a watchful Eye over those Pastors, who do not preach a sound Doctrine, or who use some Expressions contrary to the Simplicity of the Scripture, or *Latin*, *Greek*, and *Hebrew* Sentences, and intermix their Sermons with too many profane Histories, &c. P. 403, 404.

3. "The Provinces are desired carefully to collect the Histories of those Pastors, and other Faithful, who in these latter times have suffered for the Doctrine taught by the Son of God : And those Memoirs shall be sent to *Geneva*, that this Collection may be published, and added to the Book of our Martyrs. P. 420.

4. " — The General Deputies are enjoined . . . most humbly to beseech *their Majesties*, to dispense them from the Necessity imposed upon them (with greater Severity than has been done heretofore, and even against the Liberty of Conscience granted them) to call themselves of the *Pretended Reformed* Religion ; rather chusing to undergo the greatest Punishments, than to condemn their Religion with their own Mouth . . . . P. 425, 426.

The Excommunication of *Jeremiah Ferrier*, Pastor and Professor of the Church and Academy of *Nimes*, has been inserted at the End of this Synod. That Man "despised the Discipline, spoke several injurious Words against Ecclesiastical Assemblies, expressed too great a Love for this present World, had recourse to base and unworthy Means, committed enormous Rebellions against the holy Order instituted by God, entirely forsook the Sacred Ministry, and protested upon his Oath that he renounced it.

*The Sentence of Excommunication-*

" For these Causes, we Pastors and Elders of the  
 " Reformed Churches of the *Lower Languedoc*, Depu-  
 " ties of that Province, with the Pastors and Elders  
 " of this Church, (of *Nîmes*) acting in the Name of  
 " the *Colloque* of the *Lionnois*, and authorised by the na-  
 " tional Synod of *Privas*, declare that the said *Jeremiah*  
 " *Ferrier* is a scandalous, incorrigible, impenitent, and  
 " undisciplinable Man. Wherefore, having invoked  
 " the Name of the living and true God, in the Name  
 " and Power of our Lord Jesus Christ, through the  
 " Direction of the Holy Ghost, and by the Autho-  
 " rity of the Church, we throw, and have thrown  
 " him out of the Society of the Faithful, that he  
 " may be delivered up to Satan. We have, and we  
 " do cut him off from the Communion of Saints, de-  
 " claring that he ought no longer to be reputed a  
 " Member of Jesus Christ, nor of his Church, but  
 " looked upon as a Heathen and Pablican, a pro-  
 " fane Man, and Despiser of God. And therefore  
 " we exhort and enjoin the Faithful, in the Name of  
 " our Master, not to converse any longer with that  
 " Son of *Belial* ; but to depart from him, in hopes  
 " that this Judgment and Separation, for the De-  
 " struction of the Flesh, may perhaps save his Soul,  
 " and make him afraid of that great and dreadful  
 " Day, on which the Lord will come with thousands  
 " of his Saints, to give Judgment, and convict Sin-  
 " ners of their Crimes and Impieties, and all wick-  
 " ed Persons of the pernicious Designs, ill Words,  
 " and abominable Actions they shall be guilty of  
 " against God and his Church. *Amen.*

" Cursed be he, who does the Work of the Lord  
 " negligently. *Amen.*

" If any one does not love the Lord Jesus Christ,  
" let him be *Anathema, Maranatha.* Amen.

" Come, Lord Jesus, come. *Amen.* Pag. 461—  
464.

This Extract is the last of the first Volume. I shall perhaps give an Account of some remarkable things contained in the second Volume.

See the fifth Extract in the third Volume of these Memoirs, Art. VI.



## ARTICLE LXXIV.

### D R E S D E N.

**M.** *Pippingius* has published XXVII. Dissertations of *M. Seligman* his Father-in-Law, relating to History, Philosophy, and Divinity.

*D. Gottlob Friderici Seligmanni Exercitationes Academicæ Historico-Philosophico-Theologicæ, à Museo Henrici Pippingii, D. Dresdæ. 1711. in 8vo.*

The Xth Dissertation concerns those Men, who are said to live in Water. In the XIth, the Author treats of the Power of Imagination. The XVIth runs upon Political Tricks, and this old Saying, *Imperare est legitime fallere populum.* In the XXIst, the Author attacks those who are called *Free-Thinkers.* In the XXIIId, he proves the Existence of God against the Atheists.

L E I P.

## L E I P S I C K.

**M.** Acker has published another Book, entitled,

*Francisci Petrarchæ Vita ac Testamentum: Emendavit multis locis, notis ac singularibus quibusdam auxit Jo. Henricus Acker. Rudolstadtii. 1711. in 8vo.*

This Book contains, 1. A Letter of *Petrarch*, wherein he gives an Account of his Life and Studies. 2. The Life of that Poet, written by *Squarzacchi*, a Professor of *Venice*. 3. His last Will. *M. Acker* has added several Notes and curious Observations.

## F R A N C F O R T.

**D** R. *Behrens* has put out a Treatise, shewing the right Method of preserving one's Health.

*Selecta Dietetica, seu de reſta ac conveniente ad Sanitatem vivendi ratione Tractatus: Autore Conrado Bartholdo Behrens, Philoſ. & Med. Doctore, inque Leopoldina Naturnæ Curioſorum Societate Eudoxo. Francofurti, 1710. in 4to.*

The Author treats of the Air, Food, Exercise, Sleep, and every other thing that may conduce to Health. Besides, he explains the Causes of Diseases, and shews how they may be avoided: He also discourses of the use of hot and mineral Waters. His Book consists of XI Sections. In the first, he treats of the Air: In the second, third, and fourth, of Meat, Drink, &c. In the fifth, of Exercise: In the sixth, of the Passions of the Soul: In the seventh, of Sleep: In the eighth, of Evacuations: In the ninth, of mineral Waters: In the tenth, of hot Waters: In the eleventh, of the Regimen proper for Children, Men of Letters, old People, Women with Child, sick Persons, and those that are on the mending hand.

## P A R I S.

FATHER de Carrieres has published at Rheims a literal Commentary upon the New Testament.

*Commentaire Literal sur le Nouveau Testament de Notre Seigneur J. C. inseré dans la Traduction Françoisse, avec le Texte Latin à la marge. Par le R. P. de Carrieres, Prêtre de l'Oratoire de Jesus. A Rheims. 1710. Five Volumes in 120.*

This Commentary consists of some Words added to the Text, but printed in a different Character, that the Readers may not confound the Work of the Commentator with that of the sacred Writers. To give a Notion of the Author's Performance, here follow some Examples taken from the first Chapter of St. Matthew's Gospel, Ver. 5. "And Salmon begat Booz of Rahab, *an unchast Woman, whose Life was saved at the taking of Jericho, where she was born.* And Booz begat Obed of Ruth, *a Moabite,* and Obed begat Jesse. 6. And Jesse begat David the King, and David the King begat Solomon of her that had been the Wife of Urias, *an Officer of his Troops, whom he caused to be put to Death, that he might conceal the Adultery he had committed with her, and marry her.* Ver. 18. Now the Birth of Jesus Christ was on this wise: When as his Mother Mary was espoused by Joseph, before they came together, *and without ceasing to be a Virgin,* she was found with Child by the Operation of the Holy Ghost. Then Joseph her Husband was very much surprised at her being with Child; but being a just Man, and not willing to † defame her by accusing her of Adultery, nor to countenance that Crime by living with her, he was minded to put her away privily, *and without any Noise.*

## ARTICLE

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† In the English Translation, 'tis to make her a publick Example.





## A R T I C L E    L X X V.

A CONTINUATION of the *Extract*  
of the *Supplement* to the *Observations*  
*Halenses*, mentioned in Art. LXV.

VII. **T**HE seventh Dissertation of the Supplement to the *Observations Halenses* concerns the tragical Death of *Arius*. *De Arii morte*. The Author begins this Discourse with some Reflexions upon Miracles. "Whenever, says he, any one pretends to work Miracles, 'tis the Duty of all Men to stand upon their guard, for fear of being deceived. Miracles ought to be suspected at all times, unless they be grounded upon a plain and undeniable Testimony; for it appears from ecclesiastical and profane History, that there have been ill Men in all Ages, who imposed by that means upon unwary People. 'Tis certain that Miracles have a greater Influence upon the bulk of Mankind, than the most solid Arguments. Men are easily moved with sensible things; whereas those that require Thought and Judgment, make no great Impression upon them. Besides, 'tis to be observed that those Men, who were not able to prove their Doctrine, had frequently recourse to Miracles: The Dispute of *Hillel* with *Sammai* concerning Divorce, mentioned by Mr. *Selden*, will afford a remarkable Instance of it. I shall make it appear, upon another Occasion, that the *Balkol* among the *Jews*, under the second Temple, was a mere Imposture; and it cannot be proved that God did ever give any Answer in that manner. I add that he never suspends the Laws of Nature, but when there is an absolute necessity for it.

After

After these Reflexions, the Author proceeds to examine what is said of the Death of *Arius*. That Heresiarch, having been anathematized by the Council of Nice, pretended to repent of his Error, and desired to be reconciled to the Church. *Constantina*, Sister of *Constantine* the Great, and *Eusebius* Bishop of *Nicomedia*, appeared very zealous for him. A Synod, chiefly composed of the Followers of *Arius*, met at *Constantinople*; but *Alexander*, Bishop of that City, refused to admit him to the Peace of the Church. At last a Day was appointed for the Reconciliation of *Arius*. Whereupon Bishop *Alexander* remained all the night prostrated before the Altar, beseeching God to take away his Life, that he might not see a Wolf in the Church. *Eusebius* went to Court very early in the Morning to fetch *Arius*, who came from thence on horse-back, and well attended with his Friends. But as he was riding through the City, in the presence of a vast Crowd of People, he wanted to ease himself; and being told that there was a publick House of Office behind the *Forum of Constantine* near the Market, he went to it, and immediately voided his Guts with the Excrements. The Company grew impatient; *Eusebius* himself went to him, and bad him rise and come away chearfully. But perceiving that he was dead, he retired in great confusion. Whereupon the Synod was dissolved; and the Death of *Arius* was generally looked upon as a divine Punishment inflicted upon him for his Heresy.

Our Author undertakes to prove that this History is a mere Fable. He declares that he does not pretend to justify the *Arian* Doctrines; but he thinks it necessary to shew, in the first place, that the *Arians* were not so wicked as they have been represented; and that the Orthodox were worse than they, and occasioned all the Disturbances in the Church. "Is it not true, says he, that *Alexander*, Bishop of *Alexandria*, began the Quarrel? Why did he make such a noise for a single Error, into which he led *Arius* by his ridiculous Disputes? The Emperor *Constantine* did not approve that Controversy, and looked upon it as a thing of no mo-

“ moment. Every body knows what passed in the  
 “ Council of Nice. In short, Bishop *Alexander* was  
 “ not able to answer the Arguments of *Arius*; and  
 “ therefore being afraid of losing his Credit with the  
 “ People, he charged *Arius* with a horrid Heresy.  
 “ There is no ground from the holy Scripture for Chri-  
 “ stians to raise such Tumults about the Word *ὁμοί-*  
 “ *οι*®. It does not appear that our Saviour did ever  
 “ command to persecute Hereticks, even the worst sort  
 “ of them. How can therefore any body justify, and  
 “ even excuse the Method that was taken against the  
 “ *Arians*? I own the *Arians* did not spare the Orthodox;  
 “ *cuneus cuneum trudit*. The Orthodox were the Aggres-  
 “ sors, they expelled the *Arians* from the Church:  
 “ The *Arians* defended themselves, and used their Ene-  
 “ mies as they had been used by them.

The Author adds, that M. *Arnoldus* has plainly made it appear in his ecclesiastical History, that the Orthodox were very violent in the fourth Century; and that what they did against the *Arians* was altogether inconsistent with the Rules of Justice and Charity. From whence he infers, that 'tis highly improbable that God should have wrought a Miracle in favour of Bishop *Alexander*, whom he calls a very proud and wicked Man, by punishing *Arius* with such a violent Death.

The Author affirms, that *Arius* was not an impious and profligate Man, but rather modest, and of an exemplary Life; and that therefore he did not deserve such a tragical Death. If it be said, that his pernicious Heresy deserved temporal and eternal Punishments: He boldly denies it. “ Heresy, says he, damns  
 “ no body. God will not punish a Man for an Error about a Mystery: He searches the Heart, and  
 “ not the Brain. A true Faith rather appears by a  
 “ holy Life, than by a right Notion of a Doctrine.  
 “ Besides, the Error of *Arius* was not extremely dangerous. He did not deny that Christ was God: He  
 “ worshipped him, and acknowledged him to be the  
 “ Redeemer of the World. His Error consisted in  
 “ main-

“ maintaining, That Christ was not equal with the  
 “ Father; but he was sincere in his Assertion, and  
 “ the Orthodox contributed to his Heresy by bringing  
 “ the pagan Philosophy into Christianity. Men are  
 “ naturally apt to fall into Errors; especially about ab-  
 “ struse and mysterious Doctrines. The Orthodox  
 “ themselves have not always a right Notion of My-  
 “ steries: Nay, it might be easily demonstrated, that  
 “ most Men are grossly mistaken in their Notions about  
 “ Religion, and yet zealously maintain them like so  
 “ many divine Truths. Why then do they not void  
 “ their Guts, as well as *Arius*? Or why are they not  
 “ punished some other way by the Hand of God? If  
 “ I may be allowed to speak the Truth, God never  
 “ works any Miracles for speculative Errors. The  
 “ Miracles of *Moses*, Christ, and his Apostles, were  
 “ not wrought for mere Speculations; but to promote  
 “ the publick Good, and for the Salvation of Men.  
 “ God works no Miracles in vain. From whence it  
 “ follows that many other Miracles; mentioned in  
 “ ecclesiastical History, are mere Fictions.

Can any thing be more ridiculous, says our Au-  
 thor; than to say that *Arius* voided his Guts? How  
 can such a thing be done? *Socrates* adds a new Absur-  
 dity to this Story; for he says that *Arius* voided not  
 only his Intestines, but also his Spleen and his Liver.  
 'Tis true, *Hoffman* and *Schénkius* pretend, that the Li-  
 ver and Spleen may be voided through the *Aens*; but  
*Kertkringius* has demonstrated the contrary. If it be  
 said that King *Joram* died in that manner, as we read  
 in the second Book of *Chronicles*, the twenty first Chap-  
 ter, the Author answers that this Passage is capable of  
 several Interpretations, as one may see in *Bartolomæi*  
*mirbis Biblicis*.

In the next place, the Author enquires;  
 gin of that Fiction; and does not scruple  
 upon St. *Athanasius*. That Father, say  
 that Story in his Epistle to *Serapion*,  
 followed by others. But his Autho

"tuba in fingendo præeunt : Jureconfulti, pie illæ & "superstitioſæ animæ, magna devotione inſequuntur "pecorum videlicet ritu, non quo eundem eſt, ſed "quo itur." He adds, that Tithes bring ſo great an Income to the Clergy of the Church of Rome, that it is no wonder they are ſo zealous for them. The Lutheran Clergy have but few Tithes, ſays the Author †; which makes them uneaſy; and therefore 'tis an uſual thing for them to inſinuate, that Tithes are grounded upon the Law of Nature: But all their Inſinuations prove inſignificant, becauſe the Laity will not let go their hold. He adds, "There is hardly any Clergy "poorer than ours are, and more careful to aſſert "the Jus Divinum of Tithes." *Nemo fere majori paupertate laborat, quam Clerus noſter; & nemo tam anxie & diligenter decimarum neceſſitatem ex jure divino poſitivo derivat.*

Many Authors have aſſerted that Tithes, or the tenth part of all the Product of the Earth, ought to be paid to the Clergy; and that it is a Duty grounded upon the Law of Nature. But our Author denies it; and aſks, whether this Law is imprinted in the Hearts of all Men, *That the tenth part of every thing ought to be beſtowed upon the Clergy?* His next Words are very harſh: \* *Quid juri naturali cum Clericis?*

Others alledge only a poſitive divine Law, on which they build the Neceſſity of paying Tithes to the Clergy;

† He is a Lutheran.

\* It cannot be denied, that many Clergymen may juſtly be cenſured upon ſeveral accounts; but thoſe Perſons, who make it their buſineſs to reflect upon the Clergy in general, tranſgreſs the rules of Charity, and cannot be reckoned among moderate Men, though they generally profeſs a great Moderation. All Eccleſiaſticks, who diſcover a true Senſe of Chriſtianity, and endeavour to inſpire it into thoſe that are committed to their paſtoral Care, deſerve the Eſteem of all good and wiſe Men, and ought to be highly reſpected.

gy ; which was the Opinion of *Grotius*, ( *Lib. I. c. 1. de Jure Belli & Pacis.* ) Two Passages are quoted out of *Genesis* to this purpose. We read in the fourteenth Chapter, that *Abraham* gave the tenth part of his Booty to *Melchisedec*, King of *Salem*; and Priest of the most High God. Our Author maintains, that *Abraham* did it not in Obedience to a divine Command, but of his own Will, to oblige King *Melchisedec*, or rather to pay Homage to that King. What *Abraham* did, upon such an Occasion, can be no Law for any body else.

The second Passage is in the twenty eighth Chapter of *Genesis*, where 'tis said that *Jacob* made a Vow to God, and promised to give him the Tenth of all that he should bestow upon him. Our Author says, the true Sense of those Words is only, That *Jacob* vowed to sacrifice to God the tenth Part of his Flocks ; and he adds , that the Example of that Patriarch cannot be alledged to prove the Necessity of paying Tithes to the Clergy.

After these Observations, he enquires into the Origin of that Custom ; and thinks it highly probable, that most Nations paid Tithes to their Gods and Magistrates before the Time of *Moses* ; for which he refers the Reader to *Dr. Spencer* , and expresses a great Admiration for that learned Man. 'Tis certain, says he, that the *Persians*, *Arabians*, *Chaldeans*, *Greeks*, and *Romans*, did always offer Tithes to some Deities. That Custom did not proceed from the Laws of the *Hebrews*, but was much more ancient. Our Divines and Critics, continues he, derive the Customs of the Heathens from the *Jews*, pretending that the Devil is the Ape of the Deity. The learned *Huetius* is very fond of that Notion. If one may believe him, *Samson* is the *Hercules* of the Heathens ; *Noah* is their *Janus* ; and the Golden Age, mentioned by the Poets, denotes the State of Innocence of our first Parents. Our Author declares, that such an Assertion is not only groundless, but highly improbable. The Heathens, says he, were profess Enemies of the *Jews* ; how then can any

one believe that they borrowed their Customs from them? Nay, the Action of *Abraham*, abovementioned, plainly shews, that the Custom of offering the tenth part of what one had, was already in use in the Time of that holy Man. 'Tis true, many Divines pretend, that *Abraham* was the first who did it; and that this Custom was generally practiced in his Imitation. But, says our Author, how can any one believe, that the Action of a private Man should have been imitated by so many Nations, and at so great a Distance from one another?

Having endeavour'd to prove, that the Custom of paying Tithes was observed in most Countries before the Time of *Moses*, he believes that God introduced it among the *Israelites* for three Reasons. 1. To hinder his People from offering them to the false Gods. 2. To make the *Israelites* more sensible that he was their true and only King, by paying such a Tribute to him. 3. That the *Levites*, who had no share allotted to them in the Division of the Land of *Canaan*, might have an honourable Maintenance to discharge the Functions of their Ministry.

I shall add, that the Ministers of the new Covenant are not less worthy of an honourable Maintenance; and that Tithes are, in my Opinion, the most proper way of providing for the Clergy of a National Church.

X.—XIV. I need not give a particular Account of the following Dissertations. The tenth is entitled, *De imputatione morali à corruptelis Scholasticis purgata & vindicata*. The eleventh is a Dialogue between *Barbarus* and *Politianus*; wherein the Author examines, whether Men of Letters study to get a Livelihood: *An literarum studia sint de pane lucrando, inter Barbarum & Politianum*. The eleventh Chapter of the Prophet *Isaiah* makes the Subject of the twelfth Dissertation. The Author pretends, that it ought to be understood of *Ezechias* in the literal Sense; and looks upon that King as a Type of those Princes, who endeavour to

reunite

reunite the different Sects of Christianity: *De Hiskia dissidentium religionum pacificatorum typo*. There are several good Observations in this Discourse. The thirteenth Dissertation contains an Account of a Custom practised at Hall: *De Panibus Civilibus Palatinis Scabinatus Hallensibus*. Lastly, the Author of the fourteenth Dissertation undertakes to shew, that Men do not know their own Souls. *Nescire Animalia rationalia, quid sit Anima rationalis*.



## ARTICLE LXXVI.

## TUBINGEN.

**M.** Jäger, Professor of Divinity, Chancellor of this University, Chaplain to our Duke, and Abbot of *Adelberg*, has published a new Edition of *Grotius's Treatise de Jure Belli & Pacis*, illustrated with Theological, Moral, and Political Observations. The Author undertakes to vindicate *Grotius* against those Divines, who have ascribed to him several Opinions which he never thought of. The Readers will find in this Work many Theological Questions learnedly discuss'd by *M. Jäger*. His Morality is built upon a solid Foundation, tho' he has got some Adversaries in *Saxony*, who do not approve his Doctrine concerning this Question, *An Polygamia Jure divino sit prohibita*? He has also very carefully treated several Things relating to Politicks.

The second Part of his *Ecclesiastical and Political History* (See an Account of the first Part in the first Volume, Art. XCIV.) will contain, among other things, a Relation of what concerns the pretended Prophets in *England* and *France*; an Historical Account of the Mystical Theology of *Petrucchi* and others; and the History of *Quietism*.



A Treatise of the same Learned Divine, entitled *De jure Summarum Potestatum circa Sacra*, will come out in a few Days. The Author believes that the Doctrine of Passive Obedience is more acceptable to God, than the contrary Opinion; and does not ascribe a greater Power to the Clergy, in Matters of Religion, than that of the Episcopal Clergy in England.

## A M S T E R D A M.

**A**N Anonymous Writer has published several Reflexions upon the Manners of our Age.

*Reflexions Morales, Satiriques & Comiques, sur les Moeurs de notre Siècle.* A Cologne, 1711. in 8vo.

This Book contains several Characters, whereby the Author endeavours to expose the Vices and Follies of Men. Many of those Characters are well turn'd, and agreeably expressed. Here is a Specimen of his Performance.

“ A Man, who wears good Cloaths, fine Linnen,  
 “ and a long stately Perrwig; who follows the Fashion even to a Scruple; who stands upright, and  
 “ has an easy way; who walks nimbly, takes and offers Snuff to every body about him; who dances  
 “ well, sings methodically, plays at several Games,  
 “ swears now and then to enliven his Discourse; who  
 “ tells what he has done in his former Years, and  
 “ does it with a good Grace; who wants no Memory; who has *Boileau* at his Fingers end; who knows  
 “ something of *Moliere*, and some Jestis taken from the  
 “ Italian Farces of *Arlequin*; who is acquainted with  
 “ every pretty Story. In short, a Man, whose Head,  
 “ properly speaking, is a Library of fashionable and  
 “ and new Fooleries; who besides does not fail to  
 “ frequent all the Circles, where he sits between two  
 “ Ladies, and sets up for a Courtier. Such a one is  
 “ generally called a Man of Wit and Merit.

“ On

“ On the contrary, a Man little careful to follow the Fashion ; decently cloathed, but without Affectation, and with great Plainness ; somewhat thoughtful, and serious ; speaking to the purpose ; always willing to hear others speak ; careless in his Gate and Carriage ; who does not sing ; who seldom appears in a Circle, unless he be invited to it ; not troublesome to his Friends ; discreet, sincere ; who has much ado to put himself forward ; bashful out of Modesty, and not for want of Wit ; who reads for his Instruction, and does not make a shew of his Reading ; who is, besides, easy, sociable, and content, rather not to contradict any body, than for want of being able to reply. Such a one is slighted as a Man of no Parts.

## LEYDEN.

**D**R. *Christian Henry Erdal* has published an Account of his Journey from *Leipsick* into *England* and *Holland*, in 1706, and 1707. 'Tis a Book in 8vo. of 160 Pages, without the Name of the Place where it has been printed.

*C. H. E. D. de Itinere suo Anglicano & Batavo anni 1706, & 1707. facto Relatio ad Amicum D. G. K. A. C. 1710.*

The Author of this Relation is now Physician to the King of Poland. Speaking of the famous Library of *Wolfenbuttel*, he says it was founded in the Year 1625 ; and that in 1666, it contained fifty thousand Volumes ; among which there were two thousand Manuscripts, Greek, Latin, Hebrew, Arabic, &c.

Being at *Hamburg*, he saw an Essay of a natural History of *Sweden*, written in the German Language by Dr. *Urban Hårne*, Physician to his Swedish Majesty. He says, there is a good Collection of natural Curiosities in *Gresham-College* ; but the Anatomical Preparations that are kept in it, appear to him very inconsiderable. He

was

was surprised to find there the Skeleton of a Rat, made by one of his Friends, a Native of *Ratisbon*, when he was at *London*, who had no more Skill in Anatomy than an old Herb-Woman, (*Annus Herbaria*).

Upon his Return from *England* into *Holland*, he made some stay at *Amsterdam* to study Physick under Dr. *Ruyfch* and Dr. *Raw*, two famous Anatomists. He mentions several Observations which he learned from them: Some of which are very curious, especially those that concern the Formation and Growth of Teeth, and the Reason why Children generally lose them from five till ten Years of Age. He also gives an Account of several Chirurgical Operations made upon living Bodies.

The Author of this Relation has been attacked by M. *John George Burckhard*, a young Man, who has been a Student in this University, and lives now at *Wolfenbittel*. M. *Burckhard* has published at *Hanover* a Latin Letter with this Title.

*Epistola ad Amicum, quæ ea quæ C. H. E. D. in Relatione de Itinere suo Anglicano & Batavo, annis 1706. & 1707. facto, de Augusta Bibliotheca Wolfenbittelensi, & Seren. Ducis Antonii Ulrichi Secessu in Salinarum Valle recenset, examinata multiplicis arguuntur falsitatis. Premittuntur quæ ad Jo. Aventini Annales Boiorum, & Bas. Fabri Thesaurum Erudit. Schol. aliosque recens editos libros pertinent lectu fortasse non indigna. Hanoveræ, in 8vo.*

The Author of this Letter takes notice of several Faults in the Relation above-mentioned. He pretends that Dr. *Erdel* observes several things that are either inconsiderable or known to every body, and that he has omitted many that are valuable; that he highly esteems what is of little value, and despises what deserves a particular notice. Besides, he affirms that Dr. *Erdel* is grossly mistaken in many things. He gives an Account of many curious things relating to the Library of *Wolfenbittel*, and a Palace of the Duke of that Name.

The Author, in the beginning of this Letter, makes some Remarks upon the new Editions of *Aventinus's Annales Boiorum*, and *Faber's Thesaurus Eruditionis Scholasticæ*. The new Editor of that *Thesaurus*, says he, boasts of having added to it above seven thousand Words: Which was no very difficult thing, since he has transcribed *Martinus's* Dictionary, and *Borrichius's Dictionæus Lexicarium*.

## H A G U E.

A Curious Essay of Perspective has been lately printed here.

*Essai de Perspective, par G. J. 's Gravesande, Docteur en Droit, A la Haye. 1711. in 12mo.*

1. The Author, in order to resolve the most general Problems, on which the whole Practice is grounded, proposes several new Methods, which are more easy than those that are commonly used. He thought it necessary to give several Methods, because the Application of the same Rule is not equally convenient in every Case; and therefore 'tis of great use to have more than one Method.

2. The General Methods, that have been observed hitherto, being impracticable upon some Occasions; in order to supply that Defect, he has added others, that are indeed more difficult, but absolutely necessary in some Cases.

3. When a particular Problem cannot be resolved by general Problems without great Difficulty, the Author gives a Solution of it independent from those Problems.

The whole Work is divided into nine Chapters. The Author shews in the first the usefulness of Perspective, and defines the Terms of that Art. The second Chapter contains the whole Theory: The most useful

useful Part is reduced to three general Problems. In the third, fourth, fifth and sixth Chapters, the Author explains the Practice of Perspective. The seventh treats of Shades. The Readers will find in the eighth some mechanical Methods to render Perspective more easy. In the last Chapter, M. 's *Gravésande* shews the usefulness of Perspective, with respect to Gnomonicks.

## G R O N I N G E N.

**M.** *Adam* has published a Volume of Theological and Philological Observations, wherein he illustrates many Passages of the Bible, especially of the New Testament, by the Customs and Ceremonies of several Nations.

*Cornelii Adami V. D. M. Dainontensis & Schol. Reſſor. Observationes Theologica-Philologica, quibus plurima S. Codicis, Novi præſertim Fæderis loca ex Moribus & Ritibus diverſarum Gentium illuſtrantur, Groningæ. in 4to.*

The Author has divided this Book into five Chapters. In the first he shews among other things that the Knowledge of the ancient Customs of several Nations is of great use for the understanding of the Scripture. Several Passages in the Books of *Eſther* and *Daniel* are illustrated by some Customs of the *Persians* in the second Chapter. The third is designed to explain divers Passages in *St. Matthew's Gospel*. In the fourth the Author does very much enlarge upon the Customs of the *Athenians*, in order to explain *St. Paul's Discourse* to them. In the fifth he treats at large of the Games and Exercises that were celebrated and practiced in *Greece*, because they are frequently mentioned or alluded to in *St. Paul's Epistles*, especially in those which he writ to the *Corinthians*.

## ARTICLE

## ARTICLE LXXVII.

AN EXTRACT of a Discourse concerning Artificial Vegetations, read by M. HOMBERT in the last Assembly of the Royal Academy of Sciences.

THE Operations of Chymistry afford many Productions somewhat like the Vegetation of Plants; which is the Reason why they are called *Metallick Vegetations, Trees of Diana, &c.*

I have reduced artificial Vegetations into three Classes; viz.

1. Those, that consist of a massive and pure Metal without any mixture.
2. Those, that are composed of a dissolved Metal, the Dissolvent remaining with the Metal, and making part of the Shrub that is produced out of it.
3. Those, that have nothing metallick in them, but only saline, earthy, and oily Particles.

The Productions arising from the three following Operations will be so many Examples of the first Class.

Make an Amalgation of one or two Ounces of fine Gold or Silver, and ten times the same Quantity of Mercury, revived out of bruised Cinabar: Wash that Amalgation several times with clear River-Water, till the Amalgation leaves no nastiness in the Water. Then dry up your Amalgation: Mix it in a Glass-Retort, distilled by a Sand-heat with a very gentle Fire

Fire to be kept up one or two Days : The longer you can keep up the Fire, without wholly throwing out the Mercury, the more perfect will the Vegetation be. At last, encrease the Fire till all the Mercury comes out : Let the Fire go out : You will find your Mercury in the Recipient ; and the Gold or Silver remaining in the Retort, will be soft and pliant, and of the finest Colour those Metals can have : It will appear that their Mass has shot out several Branches like small Shrubs of different Figures and Heights, which may be taken out of the Retort, separated from their Mass, made red hot in a Fire, and kept without being spoiled.

The following Operation affords a second Example of this first sort of artificial Vegetations. Take one or two Ounces of fine Silver ; melt it in a Crucible ; and whilst it is melted, throw upon it at several times the same Weight of common Brimstone : Stir and mix them well with an Iron Rod, and take them quickly from the Fire : Melt the matter a second time ; and then pound it very small : Put it into another Crucible, upon a gentle Coal Fire, or in a strong Digestion or Sand-heat, without melting the matter. The Brimstone will by degrees evaporate out of the Mass in the Crucible, and carry along with it part of the Silver in the Shape of white, shining and soft Threads, sticking to the Mass of the Metal out of which they spring. I have seen some three Inches high, and two Lines broad, and as thick as a Card to play withal.

The third Example is grounded upon the following Operation. Melt two Ounces of Silver Plate, and six Ounces of Lead together ; mix the whole in a Coppel of Ashes ; make a proper Fire to purify that Silver in the Coppel : And as soon as you perceive that the Silver is grown fine, take the Coppel quickly from the Fire, and let it cool. About two or three Minutes after it is taken from the Fire, there will come out from the Surface of that Silver one or many Shoots of melted Silver of the bigness of a Straw, and seven or eight lines high, that will grow hard as they come

out

out of the Silver Mass that is in the Coppel. Those Shoots are generally hollow, and frequently assume the Shape of Coral Branches. They stick to the Mass out of which they spring.

I must shew how one may know that Silver is grown fine in the Coppel, since the Success of the Operation depends upon it. When during the same Degree of Fire that Silver has been in a perfect Fusion, in order to be refined, its Surface thickens all of a sudden in the Coppel, and turns into a hard and shining Crust, sticking to the Body of the Coppel, whilst the inside of that Silver Mass is still melted: 'tis at that very Moment that the Coppel ought to be removed from the Fire, and set in a cold Place.

These Operations are sufficient to shew the Character of the artificial Vegetations of the first Class; I mean, of those, the matter whereof consists of a massive and pure Metal, without any mixture. As for those of the second Class, the Composition whereof consists of a dissolved Metal, wherein the Dissolvent remains mixed with the Metal; I have read in one of our Assemblies a Discourse, which was printed in 1692. That Discourse contains many Operations, whereby one may learn several ways of making artificial Vegetations. They may all serve to shew the Character of those that are comprehended under our second Class; and therefore I shall say nothing of them here.

I have placed in the third Class all the other artificial Vegetations, which contain nothing in them that is metallick; and I shall give three Examples of them. Take eight Ounces of Saltpeter, fixed with Coals as usually; let them be dissolved in a Cellar into *Oleum per deliquium*; let the Oil be filtrated, and pour upon it by degrees some Oil of Vitriol till a perfect Saturation, or till the Ebullition be over; let the moistness evaporate. There will remain a saline, pure, compact, and very white and acrimonious Mass: Pound it coarsely, and pour upon it half a pint of cold River Water in a stone Porringer: Leave it for some days  
upon



upon a Table that lies open to the Air: part of the Water will evaporate; and the Salt being still moist, will begin to vegetate in many places, shooting out some Tufts, each of which springs from the same Center, and is divided into several Branches that are sharp, stiff, brittle, and about 12 or 15 lines long. They are generally formed along the edge of the Porringer, and make a kind of a crown about it. They cease to grow when all the Water is evaporated out of the Porringer; but if you pour again some Water upon that Salt, it will vegetate anew.

I shall mention, as a second Example of this Class, some Crystallizations or Shrubs, which I found naturally produced upon the shore of the *Spanish* Sea, and which may easily be imitated by Art, being nothing else but a Stalk, full of Branches, of a Plant dried up and without Leaves, which has been frequently sprinkled with Sea-Water; and when the watery Humour was evaporated, the Salt remained, and was crystallized upon it, covering the whole Plant at first very superficially; but being watered at several times, the Salt grows more and more upon it, and it looks like a Plant of Salt. I have seen a very fine one of this kind in the Cabinet of the late M. de Tournesfort: It was about a foot high, and as white as Snow. I made some of the like nature by using Salt Water. One must, in the first place, take off the Bark of the Branch, which supports that Crystallization, because the Bark, being generally brown, would darken the transparent whiteness of the Salt, that surrounds the Branch and sticks round it.

The following Observation will be my third Example. During a Storm attended with much Rain and Thunder, I filled a Glass-bottle, holding about three Pints, with the Rain that fell from the top of an old House covered with Tiles, after it had lain about half an hour in a Bucket under a Gutter. I put that Bottle, carelessly stoppt with a piece of Paper, upon a Window lying to the South, where it remained about a quarter of a Year without being stirred, because I  
had

had forgot it. The Water did not appear muddy, when I filled the Bottle; and yet a Sediment of a green Colour, about three or four lines thick, sunk by degrees to the bottom of the Bottle. 'Tis likely there happened a Fermentation in that matter; for it appeared to me very spongy, and full of small Bubbles of Air, which in all probability had separated themselves from the mud that made the Sediment; as such Aerian Separations are always observed in all matters that ferment.

Upon a very hot Day in *July*, about two a Clock in the Afternoon, I went to the place where that Bottle lay: I looked upon it accidentally, and found no mud at the bottom; but I perceived there was in it a kind of Vegetation of a very fine green Colour, part of which seemed to stick to the bottom of the Bottle, and the rest was only suspended like Filaments in the Water, among which some were raised to the Surface of the Water, and others remained at different Distances from the Surface, swimming in the Water. Each Ramification and Filament was furnished with a Grain or little Ball, that looked white in the Water, and as bright as Silver, and represented a kind of Fruit on the top of the Plant. I perceived by stirring the Bottle that this Vegetation had no Consistence, and was only supported by the Water in the Bottle, and that it floated in the whole Mass of that Water, which was very clear and limpid.

The next day about seven a Clock in the Morning, being desirous to shew that Vegetation to a Person, with whom I had discoursed about it, I found nothing in the Bottle but clear Water, and a green mud (sticking to the bottom as before; which raised in me a curiosity of looking frequently upon that Bottle, to be informed of a thing at which I was surpris'd at first. About ten a Clock in the Morning, when the Sun reached the Window where the Bottle lay, the mud that was at the bottom began to swell; and as the Water grew hot, there arose from the Surface of that mud a vast number of Tumours, which rising up more

and more, grew less insensibly, and produced many Filaments out of the very Substance of the mud ; so that in two Hours time all the mud that covered the bottom of the Bottle was converted into Filaments, some of which stuck together, and seemed to come out from one another, being like so many Branches, and others floated, being strait and turned aside by those which they had met in their way, each of them having at the upper end a white Pearl of different Sizes, as I had observed the day before. They remained in that Situation all the time the Sun shone upon the Bottle ; that is, till four a Clock in the Afternoon. Immediately after, I saw the Filaments and Ramifications sink by degrees to the bottom of the Bottle, and at the same time the small white Balls, which I had seen at the end of the Branches, grew less and less, and at last the whole falling to the bottom made up again the same quantity of Sediment or green mud I had observed at first. The same thing happened the next day, and at the same hours, and during the remaining part of the Summer ; that is, upon hot Days, and when the Sun could reach the Bottle. The remaining part of the Year, the Branches did not appear in the Water ; and besides, the Mud or Sediment of the Bottle, which was three or four lines thick in the Summer Nights, grew so flat in the Winter that it had not the thickness of one line ; and the small Bubbles of Air, with which that mud was sensibly interspersed in the Summer, did wholly disappear in the Winter.

Having placed that Bottle at some distance from the Fire in the Winter, the Bubbles of Air appeared again in the Sediment ; and as the Water grew hot, the Sediment swelled, the Branches spread themselves thro' the whole Mass of the Water, as it happened in the Summer by the heat of the Sun ; and when I removed the Bottle from the Fire, the Sediment fell to the bottom as the Water grew cold. I made this Experiment three or four times with good Success ; but the last time having heated the Bottle too much, there appeared a Froth upon the Water, which I had never  
seen

seen before ; and all the Filaments and Branches that filled the Water, sunk immediately to the bottom of the Bottle like mud, which was never since converted into Branches as before.

It plainly appears that the Bubbles of Air, shut up in the green Sediment, occasioned the rising of that Sediment in the shape of Filaments and Branches, which filled up the whole Capacity of the Bottle ; and that the small white and shining Balls, sticking to the upper end of each Branch like so many Fruits, were nothing else but those Bubbles of Air partly engaged and shut up in the Texture of that mud. Those Bubbles being considerably dilated by the Heat of the Sun, or of the Fire, grew so light, if compared with the same quantity of Water, that the Water of the Bottle was able to raise them up, notwithstanding the weight of the mud they stuck to ; so that they carried it along with them in the shape of Branches which formed that Vegetation. And because the last time I put the Bottle near the Fire, I heated it too much, the Bubbles of Air being too much dilated, carried along with them the covers wherein they were shut up, and formed the Froth, which appeared then upon the Water of the Bottle. And therefore the mud did never rise since, and there has been no further Vegetation.

Whoever observes all the Circumstances I have mentioned, may repeat the same Experiment with rain-Water, whenever he pleases.

If the famous *Palingenesia* was verified, it would afford another Example of the third Class of artificial Vegetations.





## A R T I C L E    LXXVIII.

R E L A T I O N exacte concernant les Caravanes des Corteges des Marchands d'Asie. Par M. Bugnon, Geographe Ordinaire de S. A. R. de Lorraine. A Nancy, chez R. Charlot & P. Deschamps, Imprimeurs Ordinaires de S. A. R. & se vendent chez Claude Bouchart & François Fastré, Marchands Libraires a Nancy. In 12°. pagg. 124.

That is,

*An exact Relation concerning the Caravanes of the Merchants of Asia. By M. Bugnon, Geographer to H. R. H. the Duke of Lorraine. Nancy, in 12°. pagg. 124.*

**T**H E \* Caravanes of Merchants have been mentioned by several Authors ; but none have given us a perfect Knowledge of what is practised among them. *Pietro della Valle*, and the Chevalier *de Verencourt*, says *M. Bugnon*, might have been more particular. *M. le Fevre*, *M. Jouvien de Rochefort*, and the Author of the History of *Kemiski*, did more enlarge upon this Subject ; but their Accounts are still very imperfect. *Thevenot*, *Tavernier*, *Morison*, *Gautier*, and *Schouten*, mention the Caravanes of those Pilgrims who visit the Tomb of *Makomet*, and the Place where  
he

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\* Taken from the Journal des Sçavans.

he was born ; but it does not appear from their Relations, that the Caravanes of Merchants have penetrated into the Deserts of *Arabia*, nor consequently that they have made a Confederacy with those *Arabians* for the Security of Trade. This makes part of M. *Bugnon's* Relation. He has inserted in it what is to be found in other Authors, to which he has added his own Discoveries. His Book is written by way of Letter : One half of it concerns the Caravanes of Merchants. He shews what they consist of ; how many sorts of them there are ; what use several sorts of Animals are put to, and for how much they are bought ; from whence those Animals come ; how many Men are employed to drive them, and how much they get by it ; the several Officers who take care of every thing, and their Salaries, &c.

This Part of M. *Bugnon's* Work contains some Plans and Geometrical Descriptions, whereby one may see how those Caravanes encamp, and how they defend themselves when attacked by the *Arabians*. The Author, in the remaining part of this Book, gives an Account of what concerns the Treaties of Alliance, which the Caravanes make with the *Arabians*. He takes occasion from thence to discover the Genius of that Nation, and to inform us upon what Grounds they suppose they may lawfully plunder all the Nations of the World. In the next place, M. *Bugnon* shews what a prodigious Quantity of Provisions a Caravane carries along with it ; into how many Parts a Caravane is divided ; and how Merchandizes are exchanged, &c. Such is the Plan of M. *Bugnon's* Work. The Caravanes he speaks of are great Convoys of armed Men, Merchants, trading People, and several sorts of Animals to carry the Provisions. Those Caravanes are armed for the Safety of every thing that belongs to them, and to defend themselves against Robbers, especially against the *Arabians*, who think they have a Right to plunder all other Nations. To form a Caravane, 'tis necessary to have in Writing the Permission of a sovereign Prince, approved at least

the Biskets, which they eat in the Desert, ought to be very much salted, to make them drink large Draughts, whereby those Animals are enabled to bear the Heat and the Fatigue. The Urine of Dromedaries is carefully preserved, and put to several Uses: Some say it is the only Dissolvent of Gold.

The *Carvan-Serray*, or *Carvan-Serrais*, are publick Inns, situated in the inhabited Parts of *Turkey* and *Persia*, to shelter the Caravanes. They are built by the Grand-Signior and the *Bashas*. There are some *Carvan-Serrais* endowed, where nothing is to be paid: None but the Mother or Sisters of the Grand-Signior are allowed to build them in *Turkey*. The *Vifiers* and the *Bashas* have the same Privilege, when they have been three times engaged in a Battel with the Christians. There are some *Carvan-Serrais* that afford nothing but a bare Lodging; and others, where nothing can be had without paying for it. The Magistrates of the Towns that are not far from those Inns, take great care to fill their Granaries as soon as they are empty. There is an Inspector, who takes a view of them at the departure of each Caravane; and 'tis he who settles the Price of a Night's Lodging. When a Caravane comes to a *Carvan-Serray*, it is secure from the Insults of the Enemy, and the Injuries of Weather, and guarded without doors by a hundred Mastiffs, that are let loose every Night, after a publick Signal of Retreat. It is in those *Carvan-Serrais* that Merchandizes are exchanged: Whereupon the Author mentions one of his Friends, who got a great deal by an Exchange upon such an Occasion. He had a Watch worth thirty *Louis d'Or*. An *Indian* desired to barter with him for two rough Diamonds: The Exchange was made; and he who received the Diamonds, got one of them wrought at *Ormus*, which was valued at 18000 *Livres*. He exchanged that Diamond in his way to *Ispahan* for five Boxes of *Silk Ardasse*, a sort of Silk that is never died. He sent them to *Thibet*, where he exchanged them for three Elephants, for each of which the Director of the Caravane,

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Caravane, who wanted them very much, gave him 8000 Livres. The rough Diamond, that was not cut, was exchanged at *Trabisonde* for two Bales of *Silefia* Cloth, which in their turn were exchanged at *Tauris* for some Stuffs of *Persia*, by which he got above 40000 Livres : So that his Watch, which was only worth 30 *Louis d'Or*, brought him near 30000 Crowns. Whereupon it ought to be observed that he paid nothing for the Carriage ; it being a Privilege granted to all the Officers of a Caravane, and sometimes to others. The Caravanes are always attended with a great many Passengers, who hope to get something by those Exchanges ; and many of them undertake the same Journey several times, without being the better for it. The Advantage arising from such an Expectation, is, that it enables them to bear more patiently the Inconveniences of a Caravane. " Those Inconveniences  
" are, a horrid Stink, a Confusion of Nations, Man-  
" ners, and Languages, and the Necessity of living  
" upon such things as one can get : A Man must be  
" sometimes his own Cook, and eat with the greatest  
" Wretches of the Caravane. He must be pestered  
" with the Smoak of Tobacco, lie upon hard Mats,  
" &c. and be always in danger of losing his Purse, by  
" reason of the many cunning Thieves that are among  
" that Multitude. Nay, the very Cash of the Ca-  
" ravane would be robbed, notwithstanding all the  
" Guards that surround it, were it not for some faith-  
" ful *Arabian* Mathematicians, who are well paid to  
" attend the Caravanes : Their Business is to trace a  
" Camp, to direct the Officers in the Attacks and  
" Defences, and to give a Model of Locks with such  
" Wards and Springs as will prevent the opening of  
" the Cash. And though that Cash does not shut like  
" the Coffer of the *Doge* of *Venice*, that is so much  
" talked of, because when they open it, four Pistols  
" go off, which none can avoid but those who know  
" how to open it ; yet it is as safe as that Coffer,  
" being made from a Model like that, which was in-  
" vented by *M. Papin*, Professor of the Mathematicks  
" at *Marpurg*. That Model is of such an admirable  
" Invention,



“ Invention, that a Lock having been made from it,  
 “ and put into the hands of very able Locksmiths;  
 “ they never could open it, though the Box it was  
 “ put to, had been opened and shut in their presence.



## ARTICLE LXXIX.

## J E N A.

**D**R. *Wedelius* has published at last the first Part of his *Praxis Clinica*.

*Georgii Wolffgangi Wedelii Epitomes Praxeos Clinicae Sectio prima de Morbis Capitis. Jenæ. 1710. in 4to.*

This first Part concerning the Distempers of the Head is divided into thirteen Chapters, wherein the Author treats of Convulsions, Melancholy, Apoplexy, Paralyfy, the Head-ach, Giddiness, Epilepsy, the Incubus, Drowfiness, Catalepsy, Catarrhs, Hoarseness, &c.

## AMSTERDAM.

**T**HE Heads of the *Roman* Emperors were engraved at *Rome* from the Medals of *Christina*, Queen of *Sweden*, in the Life-time of that Princess, and in *Holland* some Years ago from the Copy of *Rome*. This second Edition came out with many historical Explications written in the *Dutch* Language. Some Book-sellers of this City have thought fit to publish a third Edition ; and to render it more useful to the Publick, the Explications have been printed in *Latin*.

*Historia Augusta Imperatorum Romanorum à C. Julio Cæsare usque ad Josephum Imperatorem Augustissimum, ex Joannis Petri Lotichii Tetraësticis Mnemonicis, & Joannis Jacobi Hoffmanni*

*Hoffmanni Tetraſtichis, & ejuſdem in hæc enarrationibus Hiſtoricis. Adduntur ſingulorum Imperatorum Effigies ætæ ſculpto expreſſæ ex Nummis Chriſtiæ Suecorum Regina. Ad-ditamenta neceſſaria & integra omiſſorum ſupplementa adjecit Henricus Chriſtianus Henninius. Amſteledami. 1710. in Fol. pagg. 290.*

There is under the Head of each Emperor, 1. An Inſcription containing the Name of the Prince, the Place where he was born, the Length of his Reign, the Names of the Popes contemporary with him, and the Year of his Death. 2. A Quatrain written by *Lotichius*, a German Phyſician of *Francfort*, wherein he mentions ſome of the principal things, whereby each Emperor may be diſtinguiſhed from others. 3. Another Quatrain of *Hoffman*, containing likewise ſome particular Circumſtances frequently different from thoſe that are mentioned in the firſt. 4. An hiſtorical Explication by the ſame *Hoffman*, which generally fills up the bottom of the Page, and part of the back ſide. 5. This Explication is attended with ſeveral Obſervations of the ſame kind, printed in two Columns. Thoſe Obſervations, written by *M. Henninius*, are a Supplement to what has been omitted in the hiſtorical Explication of *Hoffman*. Thoſe two Writers are very careful to quote their Authors.

The Heads of the Roman Emperors are to be found in this Work from *Julius Cæſar* to *Momyllus*, with whom the *Western Empire* ended. The Succeſſion of the Emperors is continued with thoſe of *Conſtantinople*, to the Number of twenty one, from *Zeno* to *Conſtantine VI*, and *Irene*. Next to them comes *Charlemagne*, who reſtored the Empire in the *West*, attended with all his Succeſſors, as far as the Emperor *Joſeph* now reigning. Which makes in all a Series of one hundred ſixty five Emperors.

There is at the end of this Book a Poem of 787 Verſes, compoſed by *M. Hamelow*. It contains a compendious

pendious History of all the Emperors mentioned in this Volume.

*Henrici Hamelow J. C. Imperatores Romani à Julio Cesare usque ad Sacratissimum Imperatorem, qui nunc rerum potitur, carmine perpetuo descripti. Editio secunda priori emendatior. Pagg. 29.*



## ARTICLE LXXX.

*The* CHARACTER of the late  
BARON DE SPANHEIM.  
By M. LE CLERC.

**E**ZEKIEL SPANHEIM, born at Geneva the 7th of December, 1629, was the eldest Son of Frederick Spanheim, Professor of Divinity in that City, and then at Leyden; and of Charlotte du Port, Daughter of a Gentleman of Poitou, whose Widow retired to Geneva. He began his Studies in that Academy: But his Father being invited to Leyden in the Year 1642, to be Professor of Divinity in that University, he removed thither with his Family; and his eldest Son made so great a progress in that Place, that he raised a great Expectation of himself. *Salmasius* and *Daniel Heinsius* were then at Leyden. M. Spanheim, notwithstanding his young Age, constantly visited those great Men, to improve by their Conversation. He often told one of his Friends, that he was better pleased with the Conversation of *Salmasius*, who could more readily answer the Questions proposed to him, and who had a more extensive Genius, and was more communicative than the other. *Salmasius* conceived so great an affection for M. Spanheim, and had so good an Opinion of his Learning, that he design'd to make him

him translate into *Latin* the *Greek Anthology*, on which he intended to publish a Commentary. But because *Salmasius* never undertook to execute that Project, *M. Spanheim* did not make that Translation.

He applied himself then not only to the Study of *Greek* and *Latin* Authors, but also to the *Hebrew Tongue*, and other Oriental Languages. *Lewis Cappel* printed at *Amsterdam*, in 1645, a *Dissertation concerning the antient Letters of the Hebrews*, against *John Buxtorf*; in which he maintains, that the true Characters of the antient *Hebrews* were preserved among the *Samaritans*. *M. Spanheim* undertook to confute it, in some *Theses* which he maintained without a Director, contrary to the usual Custom. The Author, who, among other excellent Qualities, was extremely modest, calls it *an untimely Fruit* in his second Dissertation concerning the Use and Excellence of Medals, (*p. 61. Edit. Lond.*) and ingenuously confesses, that the famous *Bocbart*, to whom he sent those *Theses*, informed him in a very civil Answer, that he was of *Cappel's* Opinion; and that the *Jewish Coins* with *Samaritan* Characters upon them, were sufficient to convince him that those Characters were the most antient.

*M. Spanheim's* Father being dead in 1649, he made some *Latin Verses* upon his Death, which I have not seen. Afterwards he went to *Geneva*, where my Father was then Professor of the *Greek Tongue*, and of *Eloquence*. The Magistrates of that City, being sensible of *M. Spanheim's* Capacity, gave him also the Title of Professor of *Eloquence*; but I think he did not long discharge the Duties of his Professorship. However, 'tis certain, that he pronounced two *Latin Discourses*, Upon the Manger and the Cross of our Saviour. He translated them into *French*, and had them printed at *Geneva* in 1655. He revised the first Discourse since, and published a new Edition of it at *Berlin* in the same Language, in the Year 1695. I saw the first Edition in my Father's hands: There was a great deal of Learning in it, and it was generally esteemed.

esteemed. But I believe the second Edition is still more valuable, though I have not seen it.

From *Geneva*, M. *Spanheim* went to the Court of *Charles Lewis*, Elector Palatine. That Elector was a very ingenious Prince; and being well pleased with the discreet Behaviour and judicious Conversation of M. *Spanheim*, he made him Governor of his only Son, Prince *Charles*, who was the last Elector Palatine of that Branch. He discharged the Duties of that Employment with great Prudence, which was then very necessary at that Court, by reason of a Misunderstanding between the Elector and the Electress, Mother of that young Prince. M. *Spanheim* continued to study not only the *Greek* and *Roman* Antiquity, but also the History of the last Ages, and what concerns the Constitution of the Empire. He quickly discovered his Capacity, by a Discourse published in 1657, upon the Affairs of *Germany*, and the Vicariate of the Empire, to prove the Right of the Elector Palatine to that Vicariate against the Elector of *Bavaria*, who pretended to it.

M. *Spanheim*, being extremely fond of every thing relating to Antiquity, was very well pleased to receive some time after a Commission from the Elector, whereby he was ordered to travel into *Italy*. I have seen a Manuscript corrected with his own Hand, which contains the Reasons that occasioned his Voyage; and I shall set down the Substance of it. He says, "The  
" Elector Palatine sent him into *Italy* in May  
" 1661, to renew the Correspondence he had kept  
" with the Princes of *Italy* before the War of *Bohemia*;  
" to enquire about the Ceremonial, and other Particulars relating to their Courts; and then to make  
" some Stay at *Rome*, that he might be thoroughly  
" informed of the Interests of Catholick Princes at  
" that Court, and particularly of those of the Electors and Ecclesiastical Princes of *Germany*. That to  
" this end he had several Letters and Commissions  
" from the Elector for the Courts of *Italy*, and even  
" for

“ for that of *Innsbruck*, which was in his way, and where  
 “ the Archduke *Ferdinand* made his Residence. That  
 “ he repaired to those Courts, and went to *Mantua* and  
 “ *Florence*, when the present Great Duke married, and  
 “ then to *Modena* and *Parma* ; for he put off going to  
 “ the Court of *Turin*, till he should leave *Italy* : That  
 “ he delivered the Letters in all those Courts, and  
 “ executed the Orders he had received from the  
 “ Elector.

Afterwards he goes on thus : “ Being come to *Rome*,  
 “ I delivered the Letters of that Prince to Queen *Christina* of *Sweden*, and to some Cardinals ; to Cardinal  
 “ *Francis Barberini*, Dean of the sacred College ; to Car-  
 “ dinal *Cibizi*, Nephew to Pope *Alexander VII*, who  
 “ reigned then ; and to Cardinal *Palavicini*, who writ  
 “ the History of the Council of *Trent*. I had the ho-  
 “ nour to see the Queen every Week : She occasioned  
 “ the first Edition of my Book concerning Medals,  
 “ which was printed at *Rome*, and dedicated to that  
 “ Princess.

“ From *Rome* I went to *Naples*, and then to *Sicily* ;  
 “ where I found the Gallies of *Malta* at *Messina*. I  
 “ was received into the Admiral-Galley, and I went  
 “ to *Malta*, after I had performed half a Quarantain  
 “ upon the Coasts. At last the most Serene Electress  
 “ of *Brunswick*, who was then Princess of *Osnabrug*, be-  
 “ ing come to *Rome* with the late Elector her Consort,  
 “ who was then Bishop and Prince of *Osnabrug*, she  
 “ desired I should return into *Germany* in her Retinue,  
 “ and obtained it from the Elector her Brother. Thus,  
 “ after I had made some Stay at *Florence*, *Venice*, and  
 “ *Milan*, I returned to *Heidelberg* in April 1665.

This is what I find in that Memorial. *M. Spanheim*  
 kept Correspondence with the Electress of *Brunswick*  
 by way of Letters, before the Marriage of that Illus-  
 trious Princess. I am informed that this Correspon-  
 dence lasted ever since ; and that she took care to  
 keep his Letters, which are doubtless very valuable  
 with

with respect to publick Affairs, particularly for those of *Germany*, wherein he was employed above forty Years, and for those of *France* during his Embassies at *Paris*. I might have had the Perusal of those Letters through the Generosity of Her Electoral Highness, who is always willing to communicate whatever may be advantageous to those, whom she has honoured with her Benevolence. But because I did not design to write the Life of that great Man, which would take up a whole Volume, I did not think they were necessary to me. If his Merit was not well known upon other Accounts, this long Correspondence with a Princess, celebrated for her Wit all over *Europe*, would be a sufficient Proof of it. It is doubtless very glorious to that learned Man; and I dare say, that her Royal Highness is justly esteemed and admired by all those Men of Letters, who have had the honour to approach her. They have been received by that Princess in such an obliging manner, that 'tis their Duty to express their Acknowledgment for it, and to immortalize her Name in their Works; as M. *Spanheim* would have done, had he published his Memoirs. I have by me a very ingenious Letter upon his Journey into *Italy*, written in Prose and Verse; wherein he informs her Electoral Highness how he had been received in that Country. I shall insert here some of his Verses upon St. *Peter's* Church at *Rome*.

*Qui seroit si peu raisonnable,  
De n'avouer pas de bon cœur,  
Qu' assurément pour un pêcheur  
La demeure est assez passable ?  
Que sa barque n'est plus cette barque chetive,  
Seule, misérable, craintive,  
Qui demeurant près de la rive,  
N'osoit voguer en pleine mer ;  
Mais qu' à present elle brave l'orage,  
Qu' au travers des écueils, sans crainte de naufrage,  
Des esclaves la tirent à force de ramer,*

*Que*

*Que ses filets dorez, sa charge glorieuse,  
Es le timon en bonne main  
Fout une pêche plus heureuse  
Près du Tibre, que du Jourdain ?*

It appears from this Letter, that M. *Spanheim* could write politely in Prose and Verse in his Mother Tongue. He was agreeable and good humoured in Conversation. He loved jesting without being satyrical. I have been assured that a great Princess, who had often heard him say ingenious things, would have put him upon writing a Collection of witty Sayings, or lucky Hints; whereupon he said; *he never had a more difficult Task laid upon him.* And indeed 'tis but accidentally that such things come into one's Mind. They are sudden Starts of a lively Imagination; from which they borrow their Gracefulness: But when that Fire is extinguished; they generally grow insipid; especially when they are read in a Book one after another.

M. *Spanheim* was continually employed in Negotiations by the Elector *Palatine*. He was sent to the Duke of *Lorrain* and to the Elector of *Mentz* in 1665, and 1666. He assisted at the Treaties of *Oppenheim*, *Spire*, and *Heilbron* about the Affairs of the *Palatinats*. He went into *France* in 1666, and 1668; and the second time he appeared there as one of the Deputies of the Electoral College and of other Princes of the Empire. He assisted at the Peace of *Breda* in 1667, at the Negotiations of *Cologne* in 1673, and at the Peace of *Nimwegen* in 1677. The Elector sent him to the States-General, and to the Prince of *Orange* in 1675, and 1677. He was also deputed to *Charles II.* in *England* in 1675, and 1678. Being at *London*, he was entrusted with the Management of the Affairs of the Elector of *Brandenburg*, with his Master's Consent, and he succeeded the Baron *de Schwerin*, who was recalled in 1679. In the same Year he was admitted into the Service of that Elector; with the Consent of the Elector *Palatine*.



Notwithstanding so many Occupations, he composed, and published in 1671, his Book *de usu & præstantia Numismatum*, which was generally applauded by those that are able to judge of such Performances. I shall say something of it, when I come to mention the *London* Edition.

In 1680, the Elector of *Brandenburg* sent him to *Paris*, in the Quality of Envoy Extraordinary, where he remained till the Year 1689. However, he took a Journey to *Berlin* in 1684, to take possession of the Dignity of Minister of State, which the late Elector of *Brandenburg* had conferred upon him. The next Year he went to *London*, to congratulate *James II.* about his Accession to the Crown. Being in *France* in 1685, and the Years following, after the Revocation of the *Edict* of *Nantes*, he did several good Offices to many *French* Protestants, who being afraid of appearing in Publick, retired into his House, till they could get out of *France*. He did not do it, without running some hazard; but being very zealous for his Religion, he rather chose to run some hazard, than to refuse his Assistance to many honest People, who knew not where to hide themselves.

Though he carefully discharged the Duties of his Employment, and kept a regular Correspondence with his Friends by way of Letters; yet he received in his House all the learned Men of *Paris*, and discoursed with them about things relating to Learning, in such a manner as was very acceptable to them: And when he left *France*, all his Friends expressed a great Concern for it.

He published at *Paris*, in 1685, his French Translation of an ingenious Satyr of the Emperor *Julian*, entitled, *The Cæsars*. That Book being full of Erudition, and Allusions to many Facts, Customs, and Opinions of *Greek* and *Latin* Authors, *M. Spanheim* thought  
it

it necessary to add to it several Remarks, for the Use not only of those who are not sufficiently acquainted with those things, but also of many Men of Letters, who want such a Help. There was a Necessity that those Notes should be somewhat large. M. *Spanheim* inserted under the Text those that were necessary to ordinary Readers, and placed at the end the Discussions and Proofs of his Remarks. Thus Men of Letters may learn a great deal from the Proofs; and those, who have no Learning, will be sufficiently instructed by reading the Remarks inserted under the Text.

The Translation is written in a pure Style, and is very accurate; otherwise that Piece of *Julian* would have lost all its Beauty. Any one that compares it with the Latin Versions of *Cassiodorus* and *Cunæus*, will easily perceive that those Translations wanted to be mended, and that many Passages were spoiled or unintelligible. Besides, those Translators did not write a sufficient number of Remarks to make one understand the Sense and Design of *Julian*. But there are very few Difficulties that are not explained in M. *Spanheim's* Edition. It were to be wished we had many Authors translated and commented upon as that Book of *Julian* is. They would be much better understood; and those who are not able to read the Originals, would perhaps conceive a greater esteem for the Works of the Ancients.

M. *Spanheim* designed to publish that Book in Latin with the same Erudition, that is to be seen in his other Works; but his various Occupations did not permit him to impart to the Publick all the Observations he had made upon the Works of *Julian*. 'Tis a surprising thing, that this learned Man, being taken up with so many important Affairs, and in so many Journeys, should have found time enough to compose the Books published by him, which are full of Learning, and required a great Labour, and which he could not

write but in his Study and among his Books. It may be said of him, that he performed his Negotiations, and discharged the Duties of his Employments, as if he had minded nothing else; and that he writ like a Man, who might have spent all his time in his Study. The Affairs he was entrusted with, and his frequent Commerce with great Men, gave him no Disgust for a studious Life; and notwithstanding his constant Study, he was no less qualified to live in the World, and to gain the esteem even of those, who had no Relish for Learning. He never appeared learned, but when there was occasion for it; and conversed with those, that are Strangers to Learning, no farther than it was necessary to succeed in his Negotiations.

The War having broke out between *France* and *England* in 1689, and *H. E. H. of Brandenburg* having declared for King *William III.* *M. Spanheim* returned to *Berlin*. He had collected a very fine Library in his Journey into *Italy*, and during his Stay at *Paris*. Being a learned Man, and a great Lover of Books, he took care to buy a great number of curious and valuable Books, of which he made a very good use, as it appears from his Works. And because he had no Sons, *H. E. H. of Brandenburg* bought his Library, without depriving him of the Use of it, and had it placed by it self at *Berlin*, where the *Spanhemian Library* is to be seen, like that of the King; and there is a particular Keeper assigned to it.

That great Man being more at leisure there, than he had been during his Embassies, made it appear that he knew how to improve his Time; and though advanced in Years, he quickly produced some Works, that seemed to require all the Vigor of Youth, as well as the Maturity of a Man consummate in the Study of Philological Learning.

In

In 1694, he sent to M. *Grævius* at *Utrecht* his Dissertation concerning *Vesta*, her Worship among the *Greeks* and the *Romans*, her Statues and Symbols, &c. He had formerly composed that Dissertation upon occasion of a Medal stamp'd at *Smyrna*, on which the Head of that Goddess appears crowned with Towers: The Author treats occasionally of many things relating to *Vesta* and the *Prytanea* of the *Greeks*, in which a continual Fire was sometimes kept in her Honour. M. *Grævius* inserted that Dissertation in the fifth Volume of his *Thesaurus Antiquitatum Romanarum*, which was published in 1696.

In the mean time M. *Spanheim* was about two other Works, that came out soon after. M. *Grævius* having seen a Specimen of the Remarks of that great Man upon *Callimachus*, intreated him to make an end of them, and to send them to him, that they might be inserted in the new Edition of that Poet, which was then in the Press. The Death of M. *Grævius*'s Son, who was the Author of that Edition, and some other Accidents, having put a stop to it, M. *Spanheim* had a sufficient time to enlarge upon *Callimachus*: His Remarks made up a pretty large Volume in 8vo; and his Performance is a great deal more valuable than all the former Notes published upon that Poet. At first he had no other Materials, but what he had writ in the Margins of the *Paris* Edition; but as he was transcribing and putting those Remarks in order, so many things offered themselves to his Mind, that they enabled him to write a large and continued Commentary upon the Hymns of *Callimachus*.

He was writing at the same time his Remarks upon *Julian*'s Works, which he had promised long before. The Text of that Author was in the Press at *Leipsick*, where it came out in *Folio*, in the Year 1697, with M. *Spanheim*'s Remarks upon the first Oration of *Julian*, consisting of above sixty five Sheets, besides

a very long Preface. Had he been able to finish what he designed to do upon that Author, he would have published another Volume in *Folio*; but his other Occupations did not allow of it.

However he published, in 1697, two Dissertations concerning the *Roman Empire*, upon the Constitution of the Emperor *Antoninus*, mentioned by *Ulpian*, under this Title, *De statu hominis*, where he says, that by a Constitution of the Emperor *Antoninus*, all those who lived in the *Roman Empire* had been made *Roman Citizens*. Those Dissertations are dedicated to the illustrious M. *Cuper*, and have been inserted in the eleventh Volume of the *Thesaurus Antiquitatum Romanarum*. The Author had them reprinted since at *London* in 4<sup>to</sup>, with great Additions.

After the Peace of *Ryswick*, made in 1697, M. *Spanheim* was sent again into *France*, where he lived till the War broke out in 1702.

It happened in the mean time that *H. E. H.* of *Brandenburg* assumed the Title of *King of Prussia*, with the Applause of the chief Sovereigns in *Europe*. Such a Title seemed to be due to so great a Power, which had been long before equal to that of many Kings. M. *Spanheim* acquired by that means a new Title, which he highly deserved. King *Frederick I.* made him a Baron, as also M. *de Schmettau*, ( who died since at the *Hague* ) on the very Day of his Coronation, which was the 18<sup>th</sup> of *January* 1701. Several Men of Letters, such as the Baron *de Pufendorf*, and others, have been justly honoured with that Title in *Germany*.

It may be said that the Person, who makes the Subject of this Encomium, deserved it upon two Accounts; for the Services he had done to the House of *Brandenburg*, and for his great Learning.

In

In 1702, the Baron *de Spanheim* was sent to London in the Quality of Ambassador Extraordinary. The Design of that Embassy was to put the King his Master in Possession of the Royal Honours at the Court of England. He was received there as the Ambassadors of crowned Heads, and discovered the same Zeal for the King's Service, and the same Capacity, which had appeared in all his Negotiations.

He published there, as I have already said, a new Edition of his Dissertations, *De Orbe Romano*, in 1704, and his great Work, *De Usu & Præstantia Numismatum*, in 1706, in Folio. This new Edition came out with very large Additions and vast Improvements. He designed to publish two other Volumes of the same Work, which, together with the first, would have made a complete System of the Science of Medals. He understood them infinitely better than most Medallists, who are not learned enough to explain them, and to make them subservient to History. But he has hardly left behind him above the two third Parts of the second Volume, as he was pleased to inform me, not long before he died.

Having read the best Greek Authors with an extraordinary Application, and inserted a great many Observations in the Margins of his Books, out of which it was an easy thing for him to extract many excellent Remarks; he was no sooner informed that Dr. Kuster was reprinting *Aristophanes* in this City, but he offered to send him what he had observed upon that Author: Which he did upon the three first Comedies of that famous Poet. Had he known Dr. Kuster's Design sooner, or had the Doctor put off for some time the Publication of that Edition, which came out in 1709; he would perhaps have gone through the whole Work.

Those who have read the Remarks of the Baron *de Spanheim* upon the Authors I have mentioned, must

needs have observed, that they could not be made but by a Man of vast Reading and of a good Memory. It was not possible to quote exactly so many Passages, and to publish so many things upon the Signification of Words, and the Customs and Opinions of the Ancients, without having some Collections, and a general Notion of the Passages. He used to write in the Margins of his Books whatever appeared to him proper to illustrate the Authors he read, or at least he took care to note such Passages of the Ancients as might serve to that purpose. There is in the *Spanheimian Library* a *Josephus*, a *Theophrastus*, an *Homer*, a *Pindar*, an *Anacreon*, a *Sophocles*, an *Euripides*, an *Aristophanes*, a *Lycophron*, an *Arrianus*, a *Martial*, and several other Greek and Latin Authors full of his Remarks. Though properly speaking, none but he could have worked out all those Materials, as he did upon *Callimachus*, *Julian*, and *Aristophanes*; yet I make no doubt but that a learned Man, well versed in his Writings, and acquainted with his Method, might extract out of them many excellent things.

His Remarks run partly upon the Signification of Words, and partly upon Things; and he is generally so copious in all his Observations, that one cannot forbear wondering how he could get so many Materials. It happens sometimes, that he runs into Digressions arising from the Connexion of Matters: None can read those Digressions, without admiring the same Copiousness I have just now mentioned. He makes now and then some Conjectures upon corrupt Passages; but he does it with great Moderation, as every body should do; otherwise all the ancient Authors would quickly be more corrupted by the Boldness of the Criticks, than by the Ignorance and Carelessness of the ancient Transcribers.

The Baron *de Spanheim* was too polite a Man, to be like those, who never write any thing without censuring and abusing others upon all Occasions. He speaks

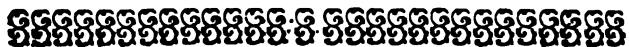
speaks ill of no body: He commends all those who deserve it; and when he differs from others, he expresses himself with great Modesty. Some Persons took quite another Method with respect to him; but he would not answer them. I might produce some of his Letters, wherein he says he did not repent of his Silence. He will be highly esteemed by all good Men upon that account; and those who love to pick up Quàrrrels, are most times quickly punished for their ill Humour.

But I must come to that Moment, which has deprived us of that excellent Man, and of many fine things, which he would have imparted to us, had he lived some few Years longer. He enjoyed a very good Health till the Month of November 1710. But one day, being a great Lover of Grapes, he eat too many, which probably were not very ripe, and died soon after, at the Age of 80 Years, 11 Months and 7 Days. He was buried in *Westminster-Abby*. He died like a good Christian, having always expressed a great Devotion: Some Instances of it, unknown to every body, have been found among his Papers: I mean, some Christian Meditations and Prayers upon the chief Occurrences of his Life, written with his own Hand, and attended with some Passages of the holy Scripture. This is a plain Proof of his sincere Piety and religious Life; without which, it must be owned, that all the Learning in the World is a vain insignificant thing. And indeed he told his Friends, that he wished he had been taken up with some Study more nearly related to Religion, than that he was engaged in, by reason of the Books he had already began. He did me the Honour to inform me, in some Letters, of his Thoughts upon this Subject. But 'tis certain, a good use may be made of his Writings to illustrate the holy Scripture, as I have found by Experience upon several Occasions.

Such



Such was the Life and Death of the Baron de Spanheim, equally honoured and esteemed in the polite and learned World. He was so happy as to see, before he died, his only Daughter married to the Marquis de Montandre, a Lord of great Merit, and the worthy Spouse of a Lady, who has been highly esteemed every-where, and particularly at the Court of England.



## A R T I C L E    LXXXI.

### V E N I C E.

**F**ather Riccobaldi, a Benedictine Monk, has sent to the Press a Defense of Father de Montfaucon against M. de Ficoroni.

*Apologia del Diazio Italico, &c. contra le Osservazioni del Sig. Fr. Ficoroni.*

### G L U K S T A D in Holstein.

**M.** Sibbern is preparing for the Press a *Bibliotheca Bibliothecariorum*, or an Account of illustrious Library-Keepers. He has already taken notice of four hundred, or thereabouts.

### H A M B U R G.

**A** New Edition of the *Apes Urbanae* of Leo Allatius, and of the *Museum Historicum* of Imperialis, will come out within a few Weeks. M. Fabricius takes care of that Edition.

LOUVAIN.

## LOUVAIN.

**M.** Kerkherdere has lately put out an Essay of a New System to explain the *Apocalypse*. This Essay is only the *Prodromus* of a larger Commentary, which the Author designs to publish.

*Novum Systema Apocalypticum, quanta potuit brevitate expositum Eruditorum judiciis, antequam prolixiores in Apocalypse Commentarii in lucem edantur. Per J. G. Kerkherdere. In 12o. pagg. 60.*

The Author pretends, that those who undertook to explain the *Apocalypse*, have been mistaken, because they did not observe the following Rules. 1. The Order of Times ought to be observed. 2. When a Prophecy is to be understood of a certain Time, the next Prophecy ought not to be explained with respect to a Time very remote from it. 3. Every thing that can bear a literal Sense, ought to be literally understood. 4. A Commentator should never look for Allegories where there are none. 5. The difficult places ought to be explained by some other Passages of the Scripture, that are expressed in the same Words. For instance, the Word *Locusts*, in *Amos* and *Joel*, denotes some Nations that lay waste the Territories of their Neighbours. Why should not the same Word signify the same thing in the *Apocalypse*? 6. The Truth of History ought never to be altered. 7. The obscure Passages ought to be explained by those that may easily be understood.

## LONDON.

**M**R. *Maffon* proposes to print by Subscription a learned and useful Book, with this Title:

*Annus Solaris antiquus, à variis in Orientis ac Afæ Regionibus & Urbibus, Usu Civili, olim usurpatus: Nunc tandem naturali suo ordini restitutus, plurimisque adaptatus Epochis:*  
Ex

*Ex Medicis præsertim Claudii Ptolemæi MSS. aliisque Historiæ Monumentis, Marmoribus ac Nummis, maximam partem anecdotis. . . Appenditur Spicilegium Chronologico-Historicum de Cyclis Christianorum, præcipue Græcorum, Paschalibus; necnon JERIS à Mundi conditu varie deductis. Studio Joannis Nassen, A. M. & E. A. Pr.*

Subscriptions are taken by Mr. James Levi, a Bookseller at the Golden Eagle in the Strand, and at the publick Library in Oxford, where Proposals may be had.



## ARTICLE LXXXII.

DAVIDIS in Ammonitas devictos mitigata Crudelitas, ceu Specimen Sinceritatis Scripturæ Masorâ throno motâ, triumphantis è כתיב servato, verbisque 2 Sam. XII. v. 31. absque præjudicio verfis: Asserta à JOH. ANDR. DANZIO, D. & P. P. Jenæ, Sumptibus Joh. Felicis Bielckii, A. C. 1710.

That is,

*David cleared from the Cruelty, which he is said to have exercised upon the Ammonites, &c. By JOHN ANDREW DANZIUS. Jena, 1710. in Quarto. pagg. 46.*

**D**R. Danzius, Professor in the University of Jena, who has published several Treatises relating to Hebrew and Oriental Learning, undertakes to shew that David was not guilty of a most barbarous Cruelty, which is commonly ascribed to him from a  
Passage

Passage in the second Book of *Samuel*, Chap. XII. v. 31.

The *English* Translation of that Passage, which agrees in the main with the LXX. the Vulgar, and the *Targum* of *Jonathan*, runs thus: *And he brought forth the People, that were therein, (in Rabbath, a City of the Ammonites,) and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the Cities of the Children of Ammon.* Dr. *Danzius* renders those Words in a very different manner: *And he brought forth the people, that were therein, and PUT THEM TO THE SAW, AND IN IRON-MINES, AND TO IRON-TOOLS, AND REMOVED THEM (from thence) WITH THEIR KING: And thus did he unto all the Cities of the Children of Ammon.* According to this Translation, the *Ammonites* were not cut alunder with Saws, but condemned to saw Timber and Stones: They were not crushed, and cut to pieces with Harrows and Axes of Iron, but condemned to work in Iron Mines, and to make Iron Tools: They were not burnt alive in Brick-kilns, but only removed from their Country with their King.

The Author of this Dissertation gives an Account of the different Opinions of the Commentators; and shews how some of them have endeavoured to excuse *David's* Cruelty. In the next place, he proposes his own Opinion, and the Reasons on which it is grounded. Thirdly, he answers the Objections that may be raised against it.

I. The Rabbins, far from endeavouring to extenuate the Cruelty ascribed to *David*, don't scruple to affirm, that the Execution of the *Ammonites* was performed with the utmost Barbarity. Some of them (say they) were sawed: Others, and even the Women (especially those that were with Child) were put under Harrows of Iron, or Threshing Carts, and so crushed to pieces: Others were cut into pieces with Iron Axes: Others were burnt alive in Brick-kilns. Tho' the *Jewish* Doctors acknowledge that it was

II. Dr. *Danzius* rejects all those Explications, and several others, and then proceeds to justify his Translation above-mentioned, for which he alledges several Reasons. 1. He observes, that there is nothing in the whole Passage, as it is expressed in the Original; whereby it may appear that the *Ammonites* were put to death. 2. The burning of the *Ammonites* in a Brick-kiln is only grounded upon the *Keri* or marginal Reading; which, says he, ought to be rejected, because 'tis not likely that there were any Brick-kilns in the Country of the *Ammonites*, or in the Land of *Canaan*, those two Countries affording so many Stones for building, that they wanted no Bricks. 3. The *Ketibh* or Reading of the Text is מלכ, which the Author reads, with other Vowels than the Jews do, *Maleân, their King*: So that the Sense of the sacred Writer is only, that *David* removed the *Ammonites* from their Country with their King, and sent them into Exile. 4. The Word חרס *Hariss*, taken by others for *tribula ferree*, or *Harrow*s of Iron, is never (at least in that Form) to be met with in this Signification, but rather signifies *foveam* or *fossam*, a Pit; and therefore in this place, where the Word *Iron* is added to it, it may very well signify *ferri-fodinas*, *Iron-Mines*. The Author does very much enlarge upon this, and endeavours to prove that *Judea* was not destitute of Iron-Mines and other Metals. 5. He alledges several other Reasons to shew, that the *Ammonites* were made Slaves, and put to servile Work. It was the common practice of other Nations on the like Occasions, as it appears from many Passages of the Scripture and of profane Authors. This Explication, says the Author, agrees with the Design of many Buildings, which *David* intended to raise from the very beginning of his Reign. And though we read, that God forbid him to build the Temple; yet he never ceased to prepare all sorts of Materials for his Successor, &c.

III. The

III. Our Author proceeds to some Grammatical Difficulties, which may be raised against his Interpretation. *Malcân*, (as he reads the Hebrew Word) *their King*, is with an *Affixum* of the Feminin Gender; whereas the Sense requires it should be *Malcâm* in the Masculin. But he shews, by several Examples, that this *Enallage Generis*, as the Grammarians call it, is frequent in the Old Testament. The greatest Difficulty arises from a parallel Passage, 1 *Chron. XX., 3.* where the same Fact is related in Words somewhat different. It is said there, *Vayyâsar bammegherab*; which is rendered, *and he sawed* (or cut them) *with a Saw*, because, as it is commonly believed, from this very Verb *Vayyâsar* is derived the Word *Massar*, which signifies *a Saw*, as well as *Megherab*. But Dr. *Danzius* is of opinion, that the Verb *Vayyâsar*, though it be written with the Letter *Sin*, has in this Place the same Signification as if it was written with the Letter *Samech*, *and he removed* (or put) *them to the Saw*; which, being supposed, the Sense of both Passages will be the same.





## ARTICLE LXXXIII.

FREDERICI RUISCHII,  
Anatom. & Botanices Professoris, nec  
non Academiz Cæsareæ Naturæ Curio-  
forum Collegæ, Thesaurus Animalium  
primus, cum Figuris Æneis. Am-  
stelædami, apud Joannem Wölsters.  
1710.

That is,

*The first Collection of Animals lodged in the  
Cabinet of Dr. Ruisch, Professor of Ana-  
tomy and Botanicks, &c. Amsterdam, 1710.  
in 4to. Pagg. 42.*

**D**R. \* *Ruisch* has already published some other Ca-  
talogues of the Curiosities lodged in his Cabi-  
net. This Book contains an Account of sever-  
al Animals, which that learned Man preserves, ei-  
ther dried up, or swimming in Liquors proper to keep  
them from putrefying. There are ninety two differ-  
ent Pieces in this Collection, part of which are Ve-  
getables. To mention some of them: The Readers  
will find, among other Curiosities,

1. A Vial, in which there is a Locust of *Africa*,  
speckled and muffled, having its Hind-feet armed  
with very sharp Points.

2. A

---

\* Taken from a foreign Journal.

2. A Spider brought over from the *Cape of Good Hope*, of three different Colours, having the Head and the Breast of a Chestnut-colour, the Back as white as Snow, cross'd with several black Lines, and the Belly marbled all over: A Variety, which attracts the Eyes even of those who have the greatest Aversion for Spiders.

3. A small *Indian* Serpent, holding in its Mouth a small Fish of a Silver-colour.

4. A Frog of *Africa*, interspersed with several Colours, like the most variegated Marble.

5. A *Pipa*, or *Pipal*, a kind of Toad to be found in *America*, having its Hind-feet like those of a Goose and its Back furnished with a vast number of small Eggs, (separated one from another by little Bladder enclosing them,) in which the young ones are contained.

6. An Eel of *Africa*, of a Silver-colour.

7. One of those Caterpillars that nibble the Leaves of Palm-Trees; and are good to eat.

8. A Chameleon of *Africa*, ash-coloured, and marbled all over.

9. A small horned Fish, of a Golden-colour.

10. An Egg of a Tortoise, wherein one may see a small Tortoise that comes out of it.

11. A small flying Fish, almost all bony, except in those Places where the Fins are.

The Cuts are very curiously engraved. That of the *Pipa*, or Toad of *America*, deserves particular notice. 'Tis a remarkable thing to see all the small



Eggs above-mentioned upon the Back of that Animal. Some are round and open, like the Buds of Flowers; Others being half open, discover a small Toad ready to be hatched: Others are quite open; and one may see near them the small Toad that came out of them. The reading of this Book is doubtless very entertaining; but the Cabinet of the Author would afford a much greater Pleasure.



## ARTICLE LXXXIV.

PHILARGYRII Cantabrigiensis Emendationes in Menandri & Philemonis Reliquias, ex nupera Editione JOANNIS CLERICI. Ubi quædam GROTTII & aliorum, plurima verò PHILELEUTHERI Lipsiensis Errata castigantur. Cum præfatione JOAN. CLERICI. Amstelodami, apud Henricum Schelte. 1711. In 8vo. Pagg. 174. *besides the Preface, which consists of 48 Pages.*

I Designed to give a larger Account of this Book in another place; but my Printer having desired me somewhat too late to put off the printing of an Article \*, which I had prepared for the Press, I find my self obliged to insert here a very short Account of *Philargyrius's* Book, because I have no time to enlarge upon it.

This Work consists, 1. Of a Preface written by *M. le Clerc*. 2. Of *Philargyrius's* Notes against *Phileleutherus*. 3. Of several Annotations upon the Fragments of

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\* The first Article of the next Volume.

# ART. 84. of LITERATURE. 437

of *Menander* and *Philemon*, written by *M. Salvini*, Greek Professor at *Florence*, and imparted to *M. le Clerc* by that learned Man.

*M. le Clerc* informs us, in his Preface, that he knows not *Philargyrius*. He protests before God, (*Deum testor*;) that he knew nothing of that Book, before it was brought to him by an unknown Person, who left it at his House in his Absence. He adds, that he cannot so much as guess who the Author may be. He commends *Philargyrius* for siding with him against *Phileleutherus*, and says he has acted the part of a good and learned Man: (*Docti & probi Viri partes egit*.) *M. le Clerc* having received that Manuscript, sent it to the Press: he has added to it a Preface, wherein he very much complains of *Phileleutherus*, and pretends that this learned Man has committed several Faults. He says, he will never blame those that dissent from him; but he owns that he cannot well bear to be ill used. *Nunquam aliorum dissensu offendor, qui à me abire eodem jure possunt, quo ego ab ipsis soleo; sola inhumanitate & malignitate nonnihil commoveri me fateor*. He gives many thanks to the most learned *Philargyrius*, (*eruditissimo Philargyrio gratias ago*;) However, he believes that *Philargyrius* is sometimes too favourable to *Phileleutherus*, and too fond of his own Conjectures.

When I gave an Account of *Phileleutherus's* Performance in the first Volume, Art. LXVII, I mentioned and commended some of his Emendations upon the Fragments of *Menander*. I took notice, among other things, that he had \* very happily changed *κατασκευασίς* into *ἀναρτίστρις*. *Philargyrius* is of another opinion, and believes that the common Reading wants no Emendation. It will not be improper to set down his own Words as a Specimen of his Performance. Pag. 104, 105. "Ha, ha, he! ha, ha, he! Quid rides?

F f 3

"ais.

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\* The Readers may see what I have said upon those Words in the first Volume, Art. LXVII.

“ ais. Quid ? nihil sentio, stipes sum, papaver, fun-  
 “ gus. Tam subita unde mutatio ? rogas ? ista, ista,

“ *Ἀντίτρεψε δ' ἢ πέντε γαμικῶς τύχη·*  
*Καταστροφή τις, ἀνυμέναιος, ἄθλιος,*

“ *Ἀνυμφος ἔτος ἐπικαλεῖτ' ἐν τοῖς ἐκείν.*

“ adscripto punctulo diu ita legi,

“ *Ἀντίτρεψε δ' ἢ πέντε γαμικῶς τύχη·*

*Καταστροφή τις ; ἀνυμέναιος, ἄθλιος,*

“ *Ἀνυμφος ἔτος ἐπικαλεῖτ' ἐν τοῖς ἐκείν.*

*Si verò quatuor vel quinque modò dixeris uxorēs,*

*Quis exitus ? Sine cōiugio, miser,*

*Celebs vocatur apud illōs hīce.*

“ Verissimè, ut ego existimabam ; nam ipsa interroga-  
 “ tio accommoda & vox *καταστροφή* elegans, ubi *Me-*  
 “ *nander* de matrimonio quater, quinques repèrito lo-  
 “ quitur ; & *καταστροφή*, ut ipsi balbutièntes sciunt,  
 “ *Dramatis* dicitur *exitus*, cui locus in actu quinto ;  
 “ nam præter vulgatam vocis *σημασίαν*, sic elegans hic  
 “ allusio è *Scena* desumpta : Hæc, inquam, mihi pla-  
 “ cuerunt olim, hæc mihi etiamnum ita placènt, ut in  
 “ *Auctoris* Anonymi sententiam discedere nec possim,  
 “ nec velim. Quid autem ille ? Post explosas *Grotii*  
 “ & *Salmasii* conjecturas sic insit, proh dolor ! repudia-  
 “ tis igitur his, quæ neque cælum neque terram tangunt,  
 “ sed ad vulgatam duntaxat scripturam serviliter, & sine  
 “ sensu appropinquant ; ecce tibi emendationem, præfiscine  
 “ dixerim, aded claram & certam, & ex ipsa sententia  
 “ natam,

*Ut contra si quis censeat, nihil sentiat.*

“ *Lege igitur,*

“ *Ἀναστροφὴ δ' ἔτος, ἀνυμέναιος, ἄθλιος.*

“ Quæ si rite perpendas, nonne verum est, quod de  
 “ mentis inopia tibi dixi ? Nonne *πρεπόντως*, & decorè  
 “ in cachinnos erumpo, ubi mihi, qui nihil sentio, id  
 “ nunc relictum est solum ? &c.

I believe

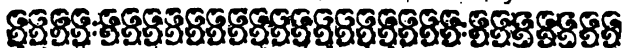
I believe still that *Philoleuthernus's* Emendation is extremely judicious, and discovers his great Sagacity in mending the Faults that have crept into the ancient Authors. If I do not take notice of some other Observations of *Philargyrus*, 'tis because I have no time to do it: Otherwise I should be glad to observe some of his best Remarks, and to do Justice to that learned Author. For the same Reason I shall say nothing of M. *le Clerc's* †, and M. *Salvini's* Annotations.

I shall conclude this Article with these three Observations. 1. That there is a Passage of *Philargyrus*, in the fifth Page, with which M. *le Clerc* was doubtless very well pleased. 2. That the Commonwealth of Learning has been very peaceful since I began to write these *Memoirs*; for the Dispute of M. *Burman* and *Philoleuthernus* with M. *le Clerc*, is, I think, the greatest Quarrel among the Learned, that we have heard of within these twelve Months. 3. That Dispute has not been altogether useless, since it has produced two Volumes of Remarks upon the Fragments of two celebrated Poets.

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† The Remarks of M. *le Clerc* are partly in his *Preface*, and partly among those of M. *Salvini*.





## ARTICLE LXXXV.

**LEIPZIG.**

**M**rs. Zschackwitz has published in the *German Language* an Introduction to the Knowledge of the publick Law of Germany. 'Tis a very large Book in 8vo.

The Publick Law of the Empire of Germany consists, 1. Of a Compilation of Laws, called *Recessus Imperii*. 2. Of the *Golden Bull*; 3. Of the Treaties of Peace. 4. Of the Articles of the Pacification of *Ausburg*. 5. Of the *Pacta Conventa*.

The Compilation, called *Recessus Imperii*, contains several Conventions and Laws, by which the Empire ought to be governed. Those Laws do equally bind the Emperor, and the States of the Empire; and tho' they are published in the Emperor's Name, yet he cannot proclaim any Law, but with the Consent of the Members of the Empire, or the Approbation of a Diet.

The Author pretends that the first of those Laws are not more ancient than the Reign of the Emperor *Otho* I. Those that were in force before, ought not to be accounted part of the Publick Law that is now in use, because those Laws were not published with the Consent of the States of the Empire, which did not then enjoy their Liberties.

The *Golden Bull* is a Pact or Convention, which the Emperor *Charles IV* made with the Members of the Empire concerning the Election of the Emperors. That

That Bull fixes the Rights of the Electors in that Election, and several other Points that are well known. The Author makes three Remarks upon this Occasion.

1. He observes that many Authors have been of Opinion that there were two *Golden Bulls*, because it was made, partly at *Nuremberg*, and partly at *Metz*; but all those Articles, says he, (*viz.* the first twenty three; agreed upon by the Electors at *Nuremberg*; and the others that were determined at *Metz*) make up but one and the same Bull. 2. It has been said by some Writers, that the Emperor *Charles IV* published that Bull only to secure the Empire to his Son: The Author confutes that Opinion. 3. He observes that there are two other *Golden Bulls*, which ought not to be confounded with this, because they have not the same Authority in the publick Law of *Germany*. The first contains the Privileges which the Emperor *Charles IV* granted to the Dukes of *Brabant* in the Year 1349: The second contains only some Letters of Recommendation, which *Andronicus*, Emperor of the *Greeks*, granted to *Henry*, Duke of *Brunswick*, in 1330, for the States of the Empire.

The *Pacification of Ausburg* concerns Religion. It imports that the Protestant Religion shall be tolerated in *Germany*, and that the Protestant Princes shall remain in Possession of the Church-Lands which they have invaded.

The *Passa Conventa* are some Laws, which the Emperor is obliged to observe; and he swears that he will do it on the Day of his Election. The most considerable of those Laws imports, that the Emperor shall neither directly nor indirectly encroach upon the Liberty of the other Members of the Empire; and the Author pretends that the Electors have a Right to depose him, when he breaks those Laws.

In the next place, he mentions the Rights, Prerogatives and Functions of each Elector. The Elector of *Mentz* is the Dean of the Electoral College, and Chancellor

Chancellor of the Empire ; next to him comes the Elector of *Triers*. Those two Electors gave him occasion to propose this Question : Why have the Ecclesiasticks a place in the College, and why do they keep the first Rank in it ? His Answer is, that the  *Germans*  have always been very Religious. Before their Conversion to Christianity, they had their Priests in their Assemblies, and never determined any important Affair without consulting them. This Custom, has always been observed by that Nation ; and 'tis for that Reason, says the Author, that there are some Ecclesiastical Electors.

## L O U V A I N.

A New Fraternity has been erected here in honour of *St. Antony of Padua*, in the Church of Our Lady *du Sablon*. This Institution has occasioned eight Sermons, which have been preached during eight Days one after another... That of Father *Bressand*, a Minime, being looked upon as a good Piece, has been newly printed. Here follows a Passage out of it. " Now, to tell you nothing but what is solid, be pleased to observe, that whatever we can expect from God, is through the Merits of *Jesus Christ*, our only Mediator, and Author of all manner of Grace : That next to *Jesus Christ*, we can have no hopes better grounded, than upon the powerful Protection of the Holy Virgin, who (as the Fathers express it) is the Canal of that Grace, whereof her Son is the Author : And that next to the Holy Virgin, the Angels and Saints, through their Intercession, are also powerful Instruments to obtain for us those Favours we stand in need of. But (Christians) the Brethren of *St. Antony of Padua*, through the Merits and Virtues of that great Saint, have a particular Right to those of Christ, and of his Passion ; which is the first Head : To the Favours and Protection of the Holy Virgin ; which is the second Head : To the Charity of Saints and Angels, and to their Inter-

" cession ;

" cession ; which is the third Head, and the whole  
 " Subject of this Discourse.

## AMSTERDAM.

SEveral Latin Pieces, in Prose and Verse, composed by Dr. Newton, Envoy Extraordinary of Her Britannick Majesty at the Court of the Great Duke of Tuscany, have been printed at Lucca, and in this City.

*Henrici Newtoni, sive de Villa Nova, Societatis Regiæ, Londini, Arcadiæ Romanæ, Academiæ Florentinæ, & ejus quæ vulgo vocatur della Crusca, Socii, Epistolæ, Orationes, & Carmina. 1710. in 4to.*

This Collection contains, 1. Eighty Letters, most of which have been written by Dr. Newton to several learned Men in Italy, and to M. Cuper, and M. le Clerc. 2. Some Discourses which Dr. Newton made at Florence, and at Genoa, and some Memorials presented in those Places. They have been printed partly at Lucca, and partly at Amsterdam ; because the Republick of Lucca did not think fit to permit the printing of some Pieces, that contain some Reflexions upon France. 3. Several Elegies, Epigrams, and Inscriptions. Some Verses have been left out, because they contain'd some Encomiums upon the English, and their Allies, and some Reflexions upon the Conduct of the French. There are at the end of this Collection many Verses inscribed to Dr. Newton, and entitled *Carmina Adaptiva*. The greatest part of those Pieces have been printed at Lucca.

LEYDEN.



## LEYDEN.

**D**R. *Albinus* has published an Oration of 59 Pages in 4to. wherein he gives an historical Account of the Progress and State of Physick in the seventeenth Century.

*Bernardus Albinus Oratio de Incrementis & Statu Artis Medicæ Seculi decimi septimi, dicta ad diem 5 Idus Februarii 1711, cum Magistratu Academico se abdicaret. Lugduni Batavorum, 1711.*

The Author, not contented to mention the Discoveries that have been made in Physick, shews also what remains to be discovered, and how difficult it is to make a new Progress in the Art he professes.

*The End of the SECOND VOLUME.*













